

A
VINDICATION

Of the Doctrine
Of Gods Absolute Decree,
AND
Of Christs Absolute and Special
Redemption.

In way of
ANSWER

To those Objections that are brought against
them by Mr. THO: PIERCE, in his
Treatise, Entituled,

The Divine Philanthropy.

By THO: WHITFIELD, Minister
of the Gospel.

ROM. II. 33.

*O the depth of the Riches both of the Wisdom and Knowledge
of God! how unsearchable are his Judgements, and his
Ways past finding out!*

LONDON:

Printed by Henry Hills and John Field, Printers to
His Highness. 1657.

73-3707



The Epistle to the Reader.

IT may be some may marvel why I should deal in this Argument which is sufficiently handled, and the Adversary sufficiently answered by another hand: I shall therefore give an Account of the Grounds that moved me to this undertaking, which are these:

1. I am abundantly convinced that the Truth which I endeavor to maintain (what ever others conceive of it) is of that consequence, that too much cannot be said for the defence thereof; for what Truths are more needful to be contended for, then those which tend to preserve the perfections of Gods holy Nature, some of which, by the Doctrine of the Conditional Decree, are too much violated? Doth not this Doctrine by clear and direct consequence (as hereafter shall be more fully shewed) make the Creator to depend upon the creature, and the everlasting and unchangeable Counsels of his Will, to be subordinate to the mutable

The Epistle

ble motions of mans will? so as he can do, nor determine nothing absolutely and certainly, touching mans eternal Salvation or Damnation, till man himself hath ultimately determined what he will do : and if the foresight of Sin must go before the Decree of Reprobation, because Sin goes before Damnation, upon the very same ground the foresight of Faith and Repentance must go before the Decree of Election, because these necessarily go before Salvation (which Doctrine cannot well agree with the g'ory of Gods free Grace.)

2. I know well that the more hands any Argument passeth through in writing of it, the more hands it is likely to come into for reading of it : for some that will not look into a Treatise for the sake of the matter, or subject of it, yet may perhaps do it for the sake of the Author, with whom they have some acquaintance, or to whom they have some relation.

3. I have endeavored to apply my self (so far as the subject will bear) to the apprehension of every understanding Christian, though

to the Reader.

though not furnished with the help of any Literature, whereas M^r Barh being to follow his Adversary step by step, is forced to follow him in the same way that he went, and to carry on things sometimes in a higher strain then lower Capacities can reach unto : Besides, he is forced (that his Answer may not swell in too big a bulk) to refer the answer of some things to a former Answer, which if the Reader hath not by him (as all have not) he cannot so readily receive satisfaction as he desires.

These Considerations, together with the desire of some Friends, put me on to the publishing of what now follows. I shall say nothing of those Aspersions which M^r P. in his Answer to M^r B. did both unjustly and untruly cast upon me, because (as I have heard) they are already wiped off by another hand, as also because I well know that those Readers who are most eager in their pursuit after Truth, love not to be retarded in their way by any Impertinencies, any thing that doth not directly concern the business in hand.

I have

The Epistle to the Reader.

I have endeavored to compact things as close together as I can , that I may not tyre the Reader with too many lines. All that I shall desire of him is , that he would not suffer himself to be preponderated with the weight of words , strong lines, or pleasing language, which he may wish, in the Opposer , but onely attend to the strength of Arguments , and incline his Judgement that way where he shall finde the weight of these to sway the ballance.

That this Piece came forth so soon, was besides my intention, for leaving it in the hands of some Friends at *London*, it was put to the Press before I knew of it : and it was expected that M^r *Barly's* Answer would have come forth before this time , it being sent to the Press above a Quarter of a Year since.

Farewel.

A VIN-



VINDICATION

OF the Doctrine of

Gods Absolute Decree,

AND

Christs Special Redemption.

THe Doctrine of Gods Absolute Decree (being such a Doctrine as is somewhat removed above the reach of mans natural Apprehension, and very little agreeing with his corrupt Will and Affections) hath been much quarrel'd at in all Ages. It began to be so in that great Apostles time, who was the principal Propagator of it, as appears *Rom. 9. 19.* In succeeding Ages *Pelagius* and his Followers strongly maintained this Quarrel. In later times (to speak nothing of the Jesuits and Arminians, who have kindly closed their hands in opposing this Doctrine) *Castellio* against *Beza*, Mr. *Hoard* in his *PHILANTHROPY*, but especially the Author of *Fur Prædestinatus*, have taken much pains to render this Doctrine to the world as odious and abominable as may be; To these Mr. *Thomas Pierce* hath of late largely contributed his help, in his Treatises which he hath put forth, especially in that which he calls *The Divine Philanthropy defended*: I hope he will not take it ill, if we shall in a calm and quiet way (without touching upon his person) examine his Arguments, to see whether they be as strong as his Words, and whether their Evidence be answerable to his Confidence. As also speak something in way of Defence of that Innocent

A Doctrine

Doctrine of Gods *Absolute Decree*, which he charged with that great Crime of making God the Author of Sin, and other foul Consequences, and therefore treads it under his feet with much indignation and detestation. And because the Asserting and Confirming of a positive Truth makes way for the Overthrow of that Error which is contrary to it, we shall begin with this, and in the first place endeavor to prove, That no conditional Decrees can agree to the Nature of God, and therefore that they must needs be Absolute; and then come to answer the Objections that are brought against the Doctrine of the Absolute Decree. In doing of both these, it cannot be avoided but we must again make use of those Considerations prefixed before Mr. *Barly's* Answer to Mr. *Pierce* (which they were briefly propounded, but now shall be more largely insisted on) because they most properly and intimately concern the Question in hand; as also because he hath not given any Answer at all unto them, but onely put them off with a jeer; which whether they have deserved or no, we leave to the indifferent Reader to judge.

Arguments against Conditional Decrees in God.

BY Conditional Decrees, we understand such as where in the Condition doth not onely go before the execution or effecting of the things decreed, but before the Decree it self, before the internal act of Gods will, and that purpose within himself, whereby he hath determined that such or such things shall be.

That such a Decree as this cannot agree with the excellent Nature of God, if we consider him in regard either of his Eternity, Immutability, Omnipotency, Simplicity, or other Perfections belonging to his Nature, may thus appear.

1. That

1. That which is absolutely Eternal hath nothing going before it, for it is *absolutè primum*; But all Gods Decrees (being acts within himself, and therefore not really differing from himself) are absolutely Eternal; Therefore they can have no condition or consideration of any thing without himself going before them: As his Decree of Election was before the foundation of the world was laid, *Eph. 1. 4.* so also it is with all other of his Decrees.

Argument.
1.

2. All Conditions are consequents of Gods Decree, therefore they cannot go before it: they are means fitted for the end: now *media sunt propter finem*, therefore the end must be first intended by the same act of Gods Decree whereby he intends Salvation to men, he intends to bring them to it by Faith, Repentance and other fit means; therefore Salvation is first intended.

3. Faith and Sanctification (which are the principal conditions of our Salvation) are the effects of Election. *He hath chosen us to Salvation through the sanctification of Spirit, and belief of the Truth, 2 Thef. 2. 13. We are chosen to be holy and without blame, Eph. 1. 4.* Now these conditions being effects of the Decree cannot go before it, for the effect cannot go before the Cause, because it receives its being from it; and as the effect in nature always follows after the cause, so also it doth in Gods consideration; for his consideration is according to the nature of the thing, else it were not a right consideration.

To this purpose Learned Dr. *Whitaker* saith well, *Cum Cygnas gratia sit propter predestinationem, predestinatio non potest cantio. p 5. esse propter gratiam.* If we receive Grace because we are predestinate, we cannot be predestinate for fore-seen grace. If God should choose men upon the fore-sight of Faith or any other grace, where should he fore-see this? he could not fore-see it in man before man had any being in the world, nor the world it self had any being; therefore he must fore-see it in himself and his own will; therefore he must first will mans Salvation, and in order to that, will to give him faith and other graces that fit him for it.

A 2

Besides,

Besides, true Love always flows from true Faith, and by this true Faith and Love we chuse God to be our God; therefore if he should choose us upon the fore-sight of our Faith, he should choose us and love us, because we had chosen and loved him; which contradicts the Apostle, who tells us, *that we love him because he loved us first*, 1 John 4. 19.

4. That which is absolutely Eternal, hath neither beginning nor end: but the doctrine of the conditional decree fastens an end, and a beginning to Gods Decrees: For that which they make the peremptory or absolute decree, begins not till the conditional decree be at an end, and so soon as that takes place, this is expired. As for instance, God decrees mans Salvation upon condition they will believe and repent; now when they have persevered in doing so, then this conditional decree ceaseth to be conditional, and becomes absolute; and the absolute Decree touching mans Salvation begins not till he hath fulfilled the condition; so that by this means, Election must needs be in time, and not before all time.

Argument
2.

All Gods Decrees are immutable and unchangeable; they being acts within himself are of the same nature with himself, in whom *there is no shadow of change*, Jan. 1. 17. Hence it is said, that the *Foundation of God* (which is his Decree) *remaineth sure*, 2 Tim. 2. 19. His Decrees are far more firm then the Laws of the Medes and Persians, which could not be altered. *His Counsels stand for ever, and the thoughts of his heart throughout all ages*, Psal. 33. 11. His Decrees are those mountains of brasis the Prophet speaks of, *Zeck. 6. 1.* which can never be removed: but the doctrine of the conditional will and decree, makes these to be mutable and changeable; For,

1. By this Doctrine his conditional decree, upon fulfilling the condition, becomes absolute; and these cannot be both the same, for they have differing objects; by the one the Salvation and Damnation of all are equally intended, upon condition of believing, or not believing; whereas

whereas his absolute Decree is peremptorily pitcht upon one of these onely, with exclusion of the other.

2. Every man in the world is under some Decree or other: so long as he continues an unbeliever, he is under the Decree of Damnation; when he comes to be a believer, then he comes under the Decree of Salvation; when he falls from his Faith (as by this Doctrine he may do) then he falls again under the Decree of Damnation; when he recovers again, he comes under the other Decree; and so Gods Decrees will be made as variable and changeable as are the mutable motions of mans will, then which nothing is more unconstant and uncertain.

3. When God seriously wills and intends a mans Salvation, upon condition that he will believe; when he by persisting in unbelief to his dying day, comes to be actually damned; then either the will of God touching his Salvation is changed into a will of Damnation, or else an unbeliever is damned against Gods will. If the former, then Gods will is changeable; if the latter, then after a man is actually damned, God doth still continue seriously to will and desire his Salvation, though he never attain his will and desire. Now how can this agree with his most perfect felicity, and with the infinite perfection of his nature, to be always crost in that which he seriously wills and desires. Besides, Is not just Damnation an act of Gods Justice, and can any act of his Justice be against his Will?

The will of God is an omnipotent will; whatsoever he wills with the will of his purpose, that he works; *For who hath resisted his will?* *Argument 3.*

Object. But he wills their Salvation upon condition they do not resist.

Ans. 1. How can it stand with the wisdom of God seriously to will and desire a mans Salvation in case he doth not resist, and he knows certainly at the same time that he will resist, yea, can do no other, (if his will be not changed) and he is resolved never to change it? Or how can it stand with his perfection to subject his will to the

the perverse will of the creature, and to make his most serious intentions and purposes to be subordinate to the various motions and mutations of mans will? so that when he wills and intends one thing, these should make him will and desire the quite contrary.

2. If mans resistance hinders Gods willing of their Salvation; how comes it to pass that he wills the salvation of any man, or that any man comes to be saved, since he knows certainly that all men will resist? for *whatsoever is born of the flesh is flesh*, *Joh. 3.4.* and it is the property of the flesh to lust against the Spirit, *Gal. 5. 17.*

3 If God seriously wills and intends mans salvation, mans resistance cannot hinder, for he can easily remove it; *Who hath resisted his will?* (saith the Apostle) *Rom. 9. 19. Our God is in Heaven, and doth whatsoever he will, Psal. 115. 3. Whatever pleased the Lord in Heaven or Earth, that did he, Psal. 135. 6.* What is the reason that when all men resist, he removeth this resistance in some, and of unwilling wills causeth them to have willing wills? Is it not because he intends their Salvation? And why doth he not the like to others? is it not because he never intended to save them? He can do this in one as well as another, and that without offering any violence to the liberty of their wills, if he intended the Salvation of all alike: No man can be said seriously to desire that thing, the hindrances of effecting whereof, he will not remove, when it is in his power to do it.

Argument

4.

This conditional Decree cannot consist with the simplicity of Gods Nature, for he being *actus simplicissimus & perfectissimus*, being one and the same most simple and perfect act, decrees all things *simul & semel, uno actu simplicissimo*, together, and at once with one most simple act: There is no priority or posteriority in Gods Decrees, but only *prioritas rationis* (as *D. Twisse* well expresseth it) *quando ratio unius petitur à ratione alterius*, a priority of reason, when the reason of one thing is drawn from the reason of another: as the reason of the means is drawn from

from the reason of the end. God decrees end and means, and all together; but because in order of Nature the end goes before the means, and we can apprehend it no other way, therefore that order is usually attributed unto God in his Decrees, that first he decrees the end, and then the means, though he decrees both with one and the self same act, at the same instant. Now this Hypothetical Doctrine, which makes Gods Decrees to be conditional, makes also a mixture and multiplicity of Decrees. As first, that he wills the Salvation of all men; then, that believers onely shall be saved; then, that this particular person shall be saved, if he believe; or damned, if he will not; then, upon the foresight, who will, and who will not; the certain salvation of these, and damnation of the other. Now the Scripture carries on these things, in a far clearer and more direct way; teaching that God by one and the self same act of an absolute Decree doth determine the Salvation of his Elect, and to give them Faith, Repentance, and all other Graces that are needfull to bring them to it.

This conditional Decree cannot agree with the perfection of Gods Nature. Argument
5.

1. It supposeth a general Decree of saving a'l believers.

2. Because this will never takes effect, if it staves here, and be carried on no further, it makes God in the next place to proceed to a conditional Decree of saving this or that person, upon condition if he will believe, and then to an absolute Decree of these particular persons, upon foresight of their believing and persevering. Now here is plainly *progressus ab imperfectioribus ad perfectiora*, a progress from the less perfect to the more perfect, after the manner of men, which can in no sort agree to the perfect wisdom of God, who knows and determines all things *simul & semel*.

3. This makes this will of God, touching the Salvation of all, rather to be a *Velleitas*, then *volitio*, a wishing, rather

rather than a willing, which is proper onely to weak men, who is not able to accomplish his own desires, but cannot agree to the All-powerfull God, who is in the Heaven and doth whatsoever he will. Wishing always argues weakness and imperfection: when a man truly desires any thing, he would effect it if he were able: therefore it must argue great impotency in God, seriously to desire the Salvation of men, and not to be able to effect it, yea, to effect it by just means: If he seriously desires the Salvation of those who are never saved, it follows necessarily that his will is not omnipotent and irresistible.

Argument.

6.

This doctrine of a conditional decree cannot agree with the certainty of Gods Decrees. How can that be certain which hath no certain ground or foundation? They make the Decrees of God to be grounded upon his foreknowledge: and his foreknowledge to be grounded not upon any thing which himself determined to do, but upon the mutable motion of mans will, and the uncertain expectation of what he will do: who hath power to frustrate the most powerfull influence that God shall put forth in the conversion of a sinner, although he shall work as powerfully as he did in the conversion of *Paul*, (as Mr *J. G.* teacheth.)

2. This conditional decree hath no certain object, therefore it cannot be certain: It hath not certain salvation, nor certain damnation, for it is equally and indifferently disposed to either of these: It cannot have both these for the certain object, for they being contrary, cannot consist together.

Argument.

7.

This conditional Decree agrees not with the Apostles Doctrine, *Rom. 9. 11, 12, 13.* For,

1. He tells us that *Jacob* was loved, and *Esau* was hated, and that *before they were born, or had done good or evil*: but this conditional Decree takes away all difference betwixt love and hatred, before men are born, before they have done good or evil, for it makes love to depend upon their doing of good, and hatred to depend upon their

their doing of evil, and that not in regard of the effects onely of love or hatred, but in regard of Gods Purpose and Decree. It takes away all difference betwixt Election and Reprobation : For according to this Doctrine *Eſau* ſhall be loved and elected, upon condition he will believe, and *Jacob* ſhall be hated and rejected, if he refuseth to do this.

2. The Apostle ſaith, of theſe, that they were loved and hated *before they were born* ; but by this Doctrine no man is loved or hated till he be ready to die, till he hath perſeſſed in Faith or Unbelief, till the very act of his Diſſolution.

Object. *The Love which the Apoſtle here ſpeaks of is underſtood of temporal Priviledges, and Hatred of the contrary.*

Answer. Not of temporal Priviledges onely ; For, 1 The earthly *Canaan* was a Type of the Heavenly *Canaan*, as *Jeruſalem* was a Type of the Celeſtial *Jeruſalem* : as not onely *Calvin*, *Beza*, *Zanchy*, and others affirm, but alſo *Bellarmino* himſelf acknowledgeth ; and *Jacob* was a Type of the elected *Iſrael*, as *Eſau* was a Type of the rejected part, called therefore profane *Eſau*, who paſſed away all his right and hope of Heaven for ſomething wherewith to fill his belly for the preſent.

2. The Love and Hatred here mentioned by the Apoſtle are the ſame with Election and Rejection : for the Apoſtle makes this the ground, why one was loved and the other hated before they had done either good or evil ; namely, That the *purpose of God according to Election* (according to which *Jacob* was elected) *might remain*, and that it might appear, that this was *not of Works*, but by him that calleth, Rom. 9. 11.

And this holds as well in the hatred of *Eſau*, as in the love of *Jacob* ; he was hated before he was born, that the purpose of God according to rejection might remain : To this purpose *Anſelm* makes *Eſau*, together with *Cain* and *Juda*, to belong to the Malignant Church.

*Contra Do-
nat. lib. 1.
cap. 16.*

B

Object.

A Vindication of the Doctrine

Object. *Though Jacob and Esau had not actually done good or evil, yet they had done it in Gods foresight, according to which God might love the one, and hate the other.*

Ans. This still crosseth the Apostles Scope, which is to shew that the first ground of putting a difference betwixt these two, in loving the one, and hating the other, was not in themselves but in God: *not of works* (saith he) *but of him that calleth, that the purpose of God according to Election* (and so also his purpose according to Rejection) *might remain firm*: For if this difference should arise from foreseen works, yet it should be of works, which the Apostle here wholly rejecteth: *not of works* (saith he.) Many who renounce foreseen works as the ground of Election, yet make Original sin the ground of Reprobation: but the Apostle here excludes both alike, namely all foreseen works from the hating of *Esau*, as from the loving of *Jacob*: before they had *done either good or evil* (saith he) speaking of both of them alike.

Learned D. *Whitaker* brings this as an Argument to prove that Original sin is not the cause of Reprobation:

Cygn. can. 110 pag. 7. Causa illius odii quo Deus Esavum prosequutus est mundum natum, non fuit peccatum originale, quia tum equaliter odisset Jacobum: quare si queras cur Esau non inveniret nec acceperit misericordiam, oportet causam aliquam assignari qua non conveniat Jacobo: The cause (saith he) of that hatred, wherewith God hated *Esau* before he was born, was not Original sin, for then he should have alike hated *Jacob*: wherefore, if you ask why *Esau* neither found nor received mercy, some cause must be assigned which agrees not to *Jacob*. Now if some other cause must be assigned (for the same cause brings forth the same effect) what can this be, but the good will and pleasure of God, who hath mercy on whom he will, and whom he will he hardens?

2. This conditional Decree crosseth the Apostles Doctrine, because it makes the difference betwixt vessels of honor and dishonor to arise from the disposition of the matter

matter, whereas the Apostle makes it to arise from the will of the Potter : *Hath not* (saith he) *the Potter power to make of the same lump one vessel to honor, and another to dishonor?* Rom. 9. 21. Unbelievers and believers are not the same lump, but these are a better qualified and more refined lump then the other; but the Apostle makes both sorts of vessels to be made of the very same lump.

3. There had been no ground at all of quarrelling at the Will of God, or saying, Who hath resisted his Will, if his Will had not been the cause of difference betwixt one and another. And the Apostle might easily have answered (Yea for vindicating the Justice of God, he was bound to have done it) that God did earnestly will and desire their salvation, but they resisted his will: Yet he goes not this way to work, but answers them by checking their malepert and audacious insolence, that dare enter into contest with their Creator; *What art thou, &c.*

4. This Doctrine is easie and obvious to every mans apprehension that hath any use of his rational faculty; namely, That it is just with God to decree that mans damnation, who willingly rejects Christ and salvation when they are offered unto him, and God seriously desires that he might be saved; and therefore the Apostle needed not to have cryed out *Ὁ βάθος*, *O the depth of the wisdom and knowledge of God, his judgments are unsearchable, and his ways past finding out*: Rom. 11. 33. this being the great abyss and hidden depth of the Apostles Doctrine, namely, How God should hate any man before he was born, or had done either good or evil. To this purpose *Austin* saith truly, *Eos evacuare verba Apostoli, qui iudicium divina discretionis ad opera reducunt aut praevisa aut praeferita*. That they make the Apostle speak to no purpose, who reduce the judgement or cause of Divine difference of one from another, unto Works, whether foreseen or already done.

Ad Boni-
fac. l. 2 c. 7.

Argument
8.

This conditional Decree cannot stand with the absolute liberty and independency of the Will of God: For where-

Pet. Mart.
loc. com-
mun. loc.
de przd.
scg. 24.

as he saith, I will do this because I will, *Rom. 9. 15.* this makes him to will, because the creature wills; and confines the liberty and freedom of his Will, to the motions of mans will: so that he cannot absolutely and positively determin and will mans salvation, till man hath first willed it himself, by being willing to believe, and to persevere in doing so. According to this opinion, as *Peter Martyr* saith well, *Deus non operaretur juxta suam voluntatem, sed juxta alienam.* God should not act or work according to his own will, but according to the will of others.

Yea this imposeth a necessity upon the will of God, which is the fountain of all freedom: for it makes his will and decree to be grounded upon his foreknowledge, and his foreknowledge to be grounded upon mans actions and motions: So that if he foresees man to persevere in believing, he must of necessity determine his salvation; and that not because it is his good will and pleasure to save him, and in order thereto to work faith in him, but because he foresees him to persevere in believing; and if he foresees him to do otherwise, he must of necessity decree his destruction, and can do no otherwise: He cannot have mercy on whom he will have mercy, and harden whom he will, till mans will hath made way for him. The Assertors therefore of this Doctrine, while they are solicitous about maintaining the Liberty of Mans Will, and tender of the least touch that may tend to the contrary, they minde not that they bereave God of the Liberty of his Will, and do as it were cast fetters upon it; so that he can move no otherwise in point of mans salvation, then man shall give him leave.

Argument 9. This conditional decree cannot stand with the infinite and most perfect Wisdom of God. For,

1. It makes him to fetch the *Idea*, the model and plot, according to which he will frame his greatest works, and those actions that tend to his greatest glory, not from himself and his own infinite understanding, his own wisdom and skill, but from the actions and motions of the creature.

creature. The more skilful and perfect any Artificer is, the less he will borrow from the models and plots of others, in any curious work he is to make, but fetch all from his own ingeny and invention: But this Doctrine makes the most wise and perfect God to stand as it were in suspence, and unresolved what to do touching mans eternal salvation or damnation, till he hath seen what man himself will do.

2. No wise man will earnestly desire the doing of that which he knows certainly will never be done; yea can never be done unless he affords that help for doing it, which at the same time he is resolved not to yield, though he be able to do it, and might justly do it. *Esne sapientis hominis, Dei ne dicam, ea decernere & velle quæ cassa sunt?* (saith Peter Martyr). Is it the part of a wise man, much less of the wise God, to determine and will, and desire those things that shall never be, shall never take effect? If God wills the salvation of all men upon condition they will believe, and knows certainly at the same time, that they neither will nor can believe unless he works faith in them, (which is his gift) and yet never wills to bestow this gift upon them, how can this stand with his wisdom? God is able to work faith in all men as well as he doth in some, and that without any impeachment of his Justice: and if he would have all men to be saved, how comes it then to pass that there are so few true believers, since none can be saved but by believing?

Pet. Mart.
loco de
prædest.
pag. 35.

3. What wise man will earnestly desire and will the end, and not will the means that tend to it, when he is able to will and to work both? *Quomodo sapientia Dei conveniat (saith Spanheim) scire dispositionem necessariam ad salutem (fidem scil.) in nullo reperiri, nec reperiri posse, sine suo dono, nolle vero id plurimis dare, & tamen decernere omnes homines ad salutem, si ista dispositio in iis reperitur?* How can it stand with the wisdom of God to know, that the disposition which is necessary to salvation (namely Faith) is found in no man, nor can be found with-

without his gift, and that he will not give this to very many, and yet decrees the salvation of all, if this disposition be found in them?

How many thousands have lived and died in the world without enjoying any means of faith and salvation! *How shall they believe on him, of whom they have not heard?* (saith the Apostle, *Rom. 10. 14.*) Are there not many thousands of the Savages, both in the East and West Indies, in this age (especially in former ages) who never heard any thing of Christ or salvation? Are there not many Infants of Heathens, that die before they are capable of knowing any thing that belongs to their salvation? and can we think that God earnestly desires the salvation of all these to whom he denies all means of bringing them to salvation, and to some of them, all possibility of receiving benefit by the means, had they enjoyed them? Besides, are there not many to whom God vouchsafes the outward means, and yet denies them the inward work and operation of his Spirit, without which he knows that the outward means will be ineffectual? and can he be said earnestly to desire the salvation of those to whom he denies saving grace, that great grace of Regeneration, without which it is not possible for any man to enter into his heavenly kingdom? Were it not a ridiculous thing for a King earnestly to desire to bestow a rich reward upon a blinde man, upon condition he would read on a book; or a lame man, upon condition that he would run so many miles; or a dead man, upon condition that he would live, that he would arise and work? And is it not as ridiculous to say that God earnestly desires the salvation of such as are in the state of corruption, dead in sins and trespasses, upon condition that they will repent and believe; it being as impossible for unregenerate men to do these things, as for a blinde man to see, or a lame man to walk, to a dead man to work. Our Saviour saith, that *no man can come to him unless the Father draw him*, John 6. 44. To come to Christ is to believe, *Psal. 35.* and no man not
only

onely doth this, but no man can do this, unless the Father draw him by the inward and effectual working of his Spirit: how then can he be said earnestly to desire the salvation of those whom he will never draw in this sort?

Object. Against this Mr. P. objects, *That when our Divine Savior saith no man can come to him, it doth not signifie that it was impossible for them to believe, but onely that they did not believe, as when he saith that the Son can do nothing of himself, John 5. 19. it is no more then if he said he did nothing of himself, for God gives sufficient grace to every man in the world to believe if he will.* Divine Philant. cap 4. Page 31.

Ans. Is this sufficient grace such a grace whereby a man is regenerate and made a new creature, whereby he is born again and hath a new life infused into him? if not, how can a dead man perform the actions of life? how can one that lies dead in sins and trespasses perform a principal action belonging to Spiritual Life, namely, come to Christ by true believing? The Apostle makes this believing to be an effect of that mighty power which wrought in Christ when God raised him from the dead, *Eph. 1. 19, 20.* and therefore for the performing of this there needs not onely sufficient but effectual grace, such a grace as is wrought not onely by moral twasion, but by the mighty operation of God, *Col. 2. 12.*

This Doctrine of the conditional Decree derogates from the excellency and efficacy of Free Grace, which is the first fountain of all that good that is derived to man: For whereas the Scripture makes God and his Free Grace to be the first ground of making difference and separation of one man from another, *Who hath separated thee* (saith the Apostle,) *and what hast thou that thou hast not received?* *1 Cor. 4. 7.* this attributes it to man himself and his Free-will; for till man himself by the right motion of his will in believing and repenting, hath fulfilled the condition, and so made the separation, there is no difference, no not so much as in the minde and purpose of God, betwixt one man and another, but he stands equally affected to the salvation Argument 10.

vation of all men alike, and when there comes to be a difference, a man may say that it was made by the motion of his own will, he willingly receiving that which another wilfully rejected, when the other (by vertue of his sufficient grace) had power to receive what was offered as well as he: And though the Apostle in the former verses had spoken of Ministerial gifts, yet in this seventh verse he speaks generally of all sorts of gifts, and the Argument holds strongly from the lesser to the greater; for if in common gifts, if in ministerial gifts, it be God that makes the difference betwixt one man and another, much more it is so in special graces that tend to eternal salvation.

Argument
11.

This Doctrine doth fasten such a foreknowledge on God as cannot agree to him: such a knowledge as hath no foundation, no certain object; for before God created the world, there was nothing without himself that could be the object of his knowledge, and this doctrine denies that the object of it was within himself, for it excludes Adams fall, and all other sinful actions from being within the compass of his will and decree, and so from being any way within himself; whence then shall the knowledge of these things arise when they have no being at all, neither within him nor without him? so that the object of his knowledge must be a meer non-entity, a meer nothing; and whereas his knowledge being a most perfect knowledge must have a most perfect ground and foundation whence it ariseth (namely his own blessed self, and his most holy will and decree) by this means a meer *non-ens* is made to be the object of his knowledge, and so in effect he is made to know nothing.

God knows himself with a most perfect knowledge, therefore he perfectly knows his own power, and this is the ground of his knowledge *rerum possibilium*, of things that possibly may be, he perfectly knows his own will, and this is the ground of his knowledge *rerum futurarum*, of things that certainly shall be. It is not Gods knowledge that gives a being to things, nor his power, but it is his will

will that causeth him to put forth his power for the producing of them : so that not the knowledge of what he is able to do, but of what he will do , is the ground of his foreknowledge of things. If the knowledge of his power did give being to things , then we should have many worlds, for he knows that he is able to make many.

Besides, the fore-knowledge whereby God knows things is a direct knowledge whereby he knows himself first, and all things in and by himself, and that *uno instanti*, at one and the same instant : but the knowledge and fore-sight which by this Doctrine is fastened on him, is a kinde of reflex knowledge such as is in us, whereby we look on things without us, and come to receive information from them, and to have a knowledge bred in us which was not before, whereby we come to know one thing after another, and so to have our knowledge daily increased, which in no sort can agree to God who knows all things together and at once, and that in the most perfect maner from all eternity : so that when fore-knowledge is attributed to God, this is onely *respectu objectorum*, because one thing comes to pass after another, not because he knows one thing after another ; for it is a most true rule, That *Deo omnia presentia sunt in sua aternitate, etiam praterita & futura*, as he is God from everlasting to everlasting, *Psal. 90.* so he is an all-knowing God from everlasting to everlasting, and that without any variation, his knowledge not really differing from himself.

Lastly, If the glory of God by the merciful Salvation *Argument* of some, and just Condemnation of others, be last in execution, then they were first in intencion, and therefore before the foresight of sin. This is an Argument often urged by Dr. *Twiss*, to shew the incongruity of the Conditional Decree, whereby the foresight of something done in time, is put before that which was before all time, namely, Gods everlasting Decree. This indeed Mr. *P* *Cap. 3.* *Page 97.* *vi-* *lifies*, as that which raw Sophisters in the Schools would be ashamed of, and with much confidence tells us he will
v C dc-

demonstrate this Rule to be false, when ever it shall be required of him. To which we may answer with as much confidence, Let him do it if he can. Let him demonstrate if he can that this old Maxim in Logick (*Quod primum est in intentione, ultimum est in executione*) is false, if rightly understood; if understood as Dr. Twiss understands and applies it, namely, *De finibus ultimis non intermedis*, as it is taken in this Argument. That Doctors known skill in arguing, deserved a more modest censure at his hands. As for the Instance he brings to disprove this Maxim, we shall not wrong it to say it is ridiculous; For (saith he) he that first intends to take ship at *Dover*, and after sayl into *France*, must by this Argument first sayl into *France*, and afterwards take ship at *Dover*: *Cujus contrarium verum est*; for is not the journey into *France* the first thing here intended, and in order to that to take ship at *Dover*? If Mr. P. hath no stronger demonstrations then these, they will not much daunt his Opposites; but over-much confidence may sometimes dazle the eyes of those who are quickest sighted.

But to adde a little more strength to this Argument, Mr. P. doth not deny that God doth permit sin; if he doth permit sin to be, he doth not permit it against his will; and if he wills to permit it, what reason can be brought why he should will to permit it, but that hereby he might make way for the manifestation of the glory of his mercy in the merciful Salvation of some, and of his justice in the just Damnation of others (neither of which could have been done if sin had never been) therefore both these must needs be determined before the permission of sin, without which there could be no foresight of it; for how was it possible for God to foresee that sin should be, before he willed to permit that sin might be?

Thus we have done with confirmation of the positive Truth; it follows now that we endeavour to give some satisfaction to those difficulties that are objected against it.

Answers

*Answers to such Objections as are brought against
Gods Absolute Decree.*

BEfore we come to give answer to the particular Objections, these things may be propounded in general in way of Answer.

1. It is very agreeable to right reason, that God being a most free, absolute and omnipotent Agent, he might design the creatures that were of his own making to what ends himself pleased, without giving account to any. *Why dost thou strive against him, for he doth not give account of his matters?* Job 33. 15. It was in his power and his own choice, whether he would make them or not make them, and when he did make them, he made them for his own glory, *Prov. 16. 4.* therefore he might appoint them to such ends as should make most for his glory.

2. That which the Scripture plainly, clearly and positively asserteth that God doth, we ought not to deny that he doth it, though we cannot discern the maner how he doth it. It rather befeems us humbly to acknowledge our ignorance in apprehending the maner of his working, then to deny any of his works, then to deny that he worketh all things according to the good pleasure of his will, or to deny that a sparrow falls not to the ground, or an hair from our head without the will of the Father, or that he worketh most determinately, certainly and infallibly in the various and mutable motions of mans will: yea, most holily, justly and righteously in those very actions, wherein man works most perversly, unjustly and unrighteously, how else can it be said when *Josephs* brethren sold him into *Egypt* out of envy, that *God sent a man before?* &c. and when *David* numbred the people, it is said not onely that *Satan* stood against *Israel*, and provoked *David* to number the people, *1 Chr. 21. 1* but that the *Lord* moved *David* against them, in that he said, *Go number Israel*, *2 Sam. 24. 1.*

Enchirid.
ad Laurent.
cap. 100.

Miro & ineffabili modo, id non fit praefer voluntatem Dei, quod fit contra voluntatem ejus (saith Austin.)

3. The sum of what Mr. P. or any of his predecessors in this Controversie about Gods absolute Decree hath objected against it, is included in that which the Apostle objects against himself, speaking of this subject, *Rom. 9. 14. Is God unjust? and who hath resisted his Will?* Which he answers with an *Abfit*, and, *Quis tu es?* God forbid that there should be any unrighteousness in him, and, *Who art thou, O man, that pleadest with God?* vouchsafing no other answer but this, whereby he gives a sharp check to the malepert boldness and audacious insolence of those that shall dare thus to quarrel with their Creator, as if the sheard should strive with the Potter: And if we should give no other answer but this (having the great Apostle for our example) it might suffice. But for further satisfaction, we shall endeavor to give a particular answer to the particular objections, that it may appear we desire not to decline any thing that carries with it any weight of truth.

Object. 1. *The first and principal Objection against the Doctrine of the absolute Decree, is, That it makes God to be the Author of sin: For if in the first place he decrees to glorifie his Justice in the just condemnation of some men (which is the decree of Reprobation) then it follows, that in order to this, he must decree the permission of sin, without which there can be no just condemnation; and if he decrees the being of sin, then he is the author of it.*

Ans. For answer, It cannot be denied that God doth permit sin: for if he did not permit it, he could easily hinder it; so that without his permission, sin could not be.

2. If he doth permit it, he hath decreed to permit it, for he works by counsel, and what he doth in time, he hath determined before all time: And the Scripture is plain, that God decrees those actions, which when men do, they do very sinfully. What worse action then the

cruc.

crucifying of Christ? yet it is said, *he was delivered by the determinate counsel and foreknowledge of God*, Acts 2. 23. here is not onely knowledge, but a determination of the thing to be done. And it is said, That *Herod, Pilat and the Jews, did that to Christ when they crucified him, which the hand of God and his Counsel had determined before to be done*, cap. 4. 27, 28. Besides, if God doth permit sin, he doth willingly permit it; otherwise it should come to pass whether he will or not, and so he should not be omnipotent. *Nihil fit (saith Austin) nisi quod omnipotens fieri velit, vel ipse faciendo, vel ab aliis fieri permittendo.*

Enchirid. cap. 95.

2. But though God hath decreed that sin shall be, and therefore hath decreed to permit it, without which it could not be; yet it doth not follow that he is the Author of it.

Object. *But if he hath willed and decreed it, his decree is an energetical operative decree, therefore he hath some hand in working and effecting of it*, as Calvin, Piscator and others teach, who are for the absolute decree. *Negari non potest, illum aliquo modo procurare negotium, cujus consilio & decreto negotium geritur, saith Piscator. And if his decree be operative, so as he hath any hand at all in the working of it, then he must needs be the Author of it.*

Ad amissionem collas. 17.

Answer. For answer of this, Two things are to be cleared: 1. That Gods permission is not such a bare permission as is without all action and operation.

2. That though his permission be accompanied with some kinde of operation, yet he is no author of evil.

That Gods permission of sin is accompanied with some kinde of operation, appears, Because when he permits sin, he doth *volens permittere*, he doth willingly permit it, else it should be against his will; which cannot be (as was shewed) If he doth willingly permit it, then there is some act of his will about it: *Deus permittit (saith Austin) aut volens, aut nolens & in visus; non certe invitus, quia id esset cum tristitia, & potentia se majorem haberet;*

Argument 1.

August in Enchirid. ad Laurent. cap. 100.

si vo-

si volens permittit, est genus quoddam voluntatis. Here *Augustin* grants that God hath some kinde of will in the permission of sin, if any kinde of will, this must needs be a perfect will, for no imperfect will agrees to God, who is perfection it self: And how can he be said to will any thing without any act of his will?

Argument

2.

Scripture-expressions do constantly hold forth Gods maner of working in sin, by way of action: It doth not say that God suffered *Josephs* brethren to sell him into Egypt, but that God sent him. *It was not you that sent me hither, but God.* Gen. 45. 8. It doth not say that God suffered *Pharaoh* to harden his own heart, but that God hardened it, Exod. 9. 12. That he suffered the Canaanites to harden their hearts against *Israel*; but *it was of the Lord that they should harden their hearts against them, that he might destroy them.* Josh. 11. 20. That he suffered *Absolom* to defile his fathers concubines; but he tells *David*, *What thou hast done in secret, I will do in the sight of the Sun,* 2 Sam. 12. 12. So it is said, that God bade *Shimei* curse *David*. That he bade the evil spirit go and deceive *Ahab*, 1 King. 22. 22. Go forth and do so. *Job* saith that God had taken away his cattel, when the *Caldeans* and *Sabeans* took them away. *Job*. 1. The Prophet complains that the Lord had hardened their hearts against his fear, Isa. 63. 13. It is said, that the Lord turned the hearts of the *Egyptians* to hate his people, Psal. 105. 35. That when the false Prophet was deceived, he had deceived them. Ezek. 14. 9. That he gave up the *Gentiles* to vile lusts. Rom. 1. 26. That he smote the *Jews* with the spirit of slumber, that they should not see with their eyes, nor hear with their ears. Rom. 11. 8, 9. That he would send to those that loved not the truth, strong delusions, that they should believe lies. 2 Thes. 2. 10, 11. That God put into the hearts of the ten Kings, to give their power to the beast. Rev. 17. 17. and many other like places there are that speak in the same kinde of language. Now can we think that when the Scripture doth in so many places, and so constantly set forth the maner of Gods working in sin, by such expressions

sions as denote action, and very seldom (if at all) as signify a bare permission onely; as that in the selling of Joseph into Egypt, in Pharaohs refusing to let the people go, and the rest before named; God should exercise a bare permission onely, without any action, that he should sit still as a Spectator without doing any thing at all.

Object. *To these places Mr. P. answereth, That by a common Hebraism, verbs active in sound, are onely permitted in signification.* Cap. 4. pag. 48.

Ans. This indeed he dictates, but he doth not demonstrate, nor bring the least patch of an Argument to prove it, neither will all his skill in the Hebrew, enable him to do it; and may he not by this shift evade the clearest and strongest Scriptures that are brought against him, by telling us that they signify quite another thing then the nature of the words do import, if we will believe him?

2. Why may we not then interpret other Scriptures in the like manner, where the like expressions are used; as when the Lord saith, *I form the light, and create darkness, I make peace, and create evil.* Isa. 45. 7. *I have made the earth, and created man upon it, my hands spread out the heavens.* Psal. 12. Why may we not by Mr. P. his Hebraisms, interpret these verbs that are active in sound, to be permissive onely in signification, and say that God hath permitted light and darkness to be created, and suffered the earth to be made, and the heavens to be spread out?

Object. But he further objects, *That these expressions cannot be properly taken, therefore they do not denote any action but onely permission.*

Ans. Though they cannot be so properly taken, as to signify that God worketh in the same manner in evil actions, as he doth in good, or as evil men themselves do, yet neither so improperly as to signify a bare permission without any action at all, and though we be not able to apprehend his secret and wonderful manner of working in evil.

evil actions; yet neither are we to deny that he hath any work at all in them, since himself doth so often and so expressly affirm it; though he doth it *miro & ineffabili modo* (as *Austin* speaks) yet we are not to deny the doing of it. And by those former Scriptures mentioned, it may appear what little reason Mr. P. had to make such a clamor against those our Protestant Divines (some of which God used as principal instruments in advancing that glorious work of Reformation) as if they made God to be the Author of sin; when he knows that they positively professed, and some of them strongly proved the contrary; and what expressions they used in this subject, were but the same in effect with Scripture expressions, yea not altogether so high: Yet he labors, *magno conatu*, to maintain this charge against them, herein complying with the Papists; so that *Bellarmino* himself is not more eager and industrious in carrying on this charge against *Calvin* and *Zuinglius*, then he is in carrying it on, both against these and many others, arrainging no less then twelve of them as guilty of the great sin of Blasphemy, by making God the Author of sin, when they speak but the very same things for substance which the Scripture speaks about it; as if it were his drift and design to make them and their doctrine odious.

Argument

3.

That God hath some hand in the acts of sinful men, appears, because the *Substratum* or subject of sin, namely, the natural motion or action whereto sin cleaves, is that whereof he is the proper cause and efficient: therefore he must needs have some efficiency in it.

Cap 4^a
pag. 48.

Object. Against this Mr. P. objects, *That it is as impossible to separate the wickedness of the act, from the act which is wicked, as to separate roundness from the Globe, and to separate sinfulness from the sin, as from the sinful act.*

Ans. God is little beholding to him for so denying him to be the Author of the evil that cleaves to the actions of nature, as withall, to deny him to be the Author of

of Nature, for maintaining his Purity, by denying his Omnipotency.

2. Doth not the Scripture tell us expressly, that *in him we live, move and have our being*? Acts 17.25. As he is the Author of our being, so also of all those natural motions and actions that arise from our being; as we cannot live without him, so we cannot move without him. As we cannot move our hand or foot, so not our heart or tongue without him. *Omnes causa secunda sicut dependent à Deo in esse, ita dependent ab eo in operari.*

3. Was not Natures work the same in *Adam*, when he ate the forbidden fruit as when he did his necessary food, and in *David* (which is his own instance) when he lay with *Bathsheba*, as when he lay with his lawful wife? in an Executioner, when he murders a man out of malice, as when he kills a man by the command of the Magistrate? It is a true Rule, That *Deus agit in peccato, non tanquam causa moralis, sed tanquam causa naturalis.*

4. Every new action and motion is a new entity, now all entities and beings are from the first being, and so far forth they are good. *Ipsa quantumcunque esse bonum est* (saith *Austin*) *quia summum esse est summum bonum*: *De Vera Relig. c. 4.* the smallest being of all is good, because the chiefest or greatest being is the greatest good. If *M. P.* will have any natural act (*quà actus*) not to proceed from the God of Nature, he will have a creature without a Creator.

5. Doth not *Mr. P.* by this Doctrine, justly contract on himself that guilt which he unjustly chargeth upon others, namely, of making God the Author of Sin? for if God be the Author of all natural actions (as hath been proved) and it be impossible (as he teacheth) to separate the sin from the action, then he that is the Author of the action, must needs be Author of the sin also which is unseparable from it. But I suppose he is not so dull-sighted, but if he pleased he could easily discern a difference between the action and the evil quality of it. The roundness may be separated from the Globe, and yet the matter of it remain

main still when it is put into another form. There are multitudes of actions wherein Natures work is the very same, whereof though some of them be evil, yet others of them may be without any evil at all.

Argument

4.

So far as Sin makes for the glory of God, so far he may both will and work it; for if he neither intends it, nor hath any hand at all in effecting it, how shall it make for his glory? there must be a cause that brings forth this effect, the sinner himself intends it not, nor works to any such end, but rather the contrary: therefore it must be the secret wisdom and wonderful working of God that brings forth this effect; and how can he intend to have glory by such or such an action, and never intend the action itself?

Argument

5.

If God only permits, but neither intends nor hath any hand at all in the sinful actions of men, then he is a meer spectator and idle beholder of all the actions of men in the world when ever they do evil. For if a man stands and sees a thing to be done, which he neither wills to be done, nor not to be done, but leaves it to others to do as they please, without having any hand at all in it, neither helping nor hindring, is he nor an idle spectator? and if God carries himself in this sort in regard of the sinful actions of men, what shall become of his providence whereby he ruleth the world, since the greatest number of actions done in the world are sinful actions?

Cap. 3.
Page 129.

Object. Mr. P. thinks to shift himself from this Argument by telling us, *That God doth wisely order and dispose of sin after the committing of it, but doth not determine what it shall be done, or hath any hand in the doing.*

Ans. But then still it follows, that he stands as a meer spectator in regard of the greatest part of actions that are done in the world; for all the while they are in acting he doth nothing at all about them, onely afterwards he orders them to the best advantage. But how can this stand with the All-wise and All-working Providence of God (without which a sparrow falls not to the ground) that he should

should stand looking on whilst the greatest part of actions are done in the world, and many of them of greatest consequence, and determine nor do any thing while they be done and past, onely afterwards imploy his wisdom in ordering of them? For (to instance in some of our former examples) how can we think that when *Joseph* was sold into *Egypt*, God had no hand in it, though his brethren did it out of envy and hatred against him, when he tells them that God sent him before to preserve them and their posterity alive, and to save them by a great deliverance; yea in them the whole Church of God which was included in *Jacobs* family? yea why should he repeat it again, saying, *Thou sent me not hither, but God sent me*, Gen. 45. 7, 12. if God had not any hand at all in his sending thither, yea, if he had not the chief hand? How can we think that God had no hand in *Pharaohs* oppression of the *Israelites*, when he had determined it, and foretold it many years before, Gen. 15. 13, 16. or that he had no hand in his obdurate refusal to let them go (having received an expresse command from God to do it) when it is said that the Lord hardened *Pharaohs* heart that he would not let them go, Exodus 10. 27. yea, that he raised him up for this purpose, that he might shew his power upon him? cap. 9. 16. How can we think that the defection of the ten Tribes from the House of *David* (which is called *Rebellion*, 1 Kings 12. 19.) was such a thing as God had no hand in, when as he told *Jeroboam* by his prophet that he would rent the kingdom out of the hand of *Solomon*, and give ten Tribes of it to him? cap. 11. 31. Can we think that God had no hand in the destruction of *Samaria*, and carrying away the ten Tribes by the king of *Assyria*, when he calls the *Assyrian* his rod, and the staff of his indignation, and that he would send him against an hypocritical nation, against the people of his wrath, and would give him a charge to take the spoil and prey; howbeit he did not mean so, neither did he think so (namely to do Gods work, but his own) but he thought to destroy and cut off nations not a few? Isa. 10. 6, 7. Can we think that

all the strange changes and alterations that have been in Kingdoms and States, whereby the Government and Dominion hath been devolved from one hand to another (which seldom hath been done without much violence and wrong, yea without Treacheries, Murthers and Bloodshed) were such things wherein God had no hand, when it is said that he doth these things, *to the intent that men may know that the most High hath power over the Kingdoms of men, and giveth them to whom he will*, Dan. 4. 14. Can we think that the strange commotions and shakings that of late have been amongst our selves, whereby the whole frame of Government, both in Church and State, is changed from what it was, are such things as God hath had no hand in? Certainly this were to make God a very weak and impotent, or a very remiss and careless Governor of the World, if he should stand still looking on while these things were in doing, and onely exercise his wisdom, in ordering them afterwards.

Object. But it is further objected, *That God hates all sin, and therefore can have no hand at all, either in willing or effecting of it: for no man will have any hand in doing what he hates.*

Ans. Though he hates it, yet he permits it; (as is granted by all) and why doth he permit it, but because he can get himself glory by it? and so far as it makes for his glory, he may both will it, and have some kinde of hand in working it: Though sin be in it self evil, yet it may have some respect of good, because it may be made an occasion of good. For the rule is true, *Malum est in bono tanquam in subiecto*, and *actus peccati in genere entis bonus est, in genere moris malus*. Hence Austin saith, that *Quamvis que mala sunt, in quantum mala sunt, non sunt bona, tamen ut non solum bona, sed etiam mala sint, bonum est*. Although evil things be not good, so far as they are evil, yet it is good that not onely good things should be, but evil things also.

Enchirid.
cap. 96.

Argument
6.

It is granted by all, that God punisheth one sin with another;

another; as because men received not the love of the truth, he gave them up to strong delusions, 2 *Thes.* 2. 10. Now punishment is more then a bare permission: It were ridiculous to say, that a Judge onely permitteth a Malefactor to be arraigned, condemned and executed.

Thus I hope we have cleared the first thing propounded, namely, That Gods permission is not such an empty idle permission, as is accompanied with no action nor operation at all. It follows now to shew, that though it be an operative permission, yet he is not the Author of the evil permitted and committed; but when he works in the same action with wicked men, what they do wickedly and unjustly, he doth most holily, justly and righteously.

That the truth of this may appear, it will be needful to look into the maner of Gods working in evil actions of men. This, though it be done in a wonderful and ineffable maner, yet so much may be discerned of it, as may serve to satisfie sober mindes, and to clear God from all just imputation of any impurity or unholiness.

This in general may be sufficient to clear him from all such imputations, because all those things that proceed from him, whence evil minded men take any occasion to be stirred up to evil, do in their own nature tend to good, and are occasions of evil onely by accident, as the shining of the Sun may make weak eyes see worse then before: So that he cannot be said to be the Author of any evil, because he is never *causa per se*, but onely *per accidens*, of any evil that falls out upon occasion of any thing that he doth. All his dispensations towards man, do always in their own nature tend to good, and the evil that doth occasionally result from them is *prater scopum operis*, besides the scope of the work that he doth. When a Physitian prescribes to his Patient wholesome Physick, and such as is in it self fit for cure of his malady, and most proper for his disease; if this meets with some malignant humor in his body, whereby it occasions greater sickness, yea the death of the Patient, the Physitian cannot be said.

said to be the author of his sickness or death, because what he administred was to preserve health and life, and that it wrought another effect, was onely by accident: So it is in this case betwixt God and sinful men. The truth of this will more plainly appear, if we look into the particulars. There are two ways especially, whereby God may be said to administer occasion of sinning, and so to have some kinde of hand in it, namely, by his word, and by his works.

1. For the word of God, wicked men may sometime take occasion from that, to become more sinful. The Apostle shews exprelly, that the Law of God hath an efficacy in irritating and stirring the corruption of mans nature: For he saith, that *sin took occasion by the command, and wrought in him all manner of concupiscence, and sin taking occasion by the command, deceived him*, Rom. 7. 11. and that, *when we were in the flesh, the motions of sin which were by the Law, did work in our members*, Ver. 5. That the Law hath an efficacy in stirring up sinful motions, and in working in us all manner of concupiscence, is plain by these exprefsons of the Apostle.

Quest. If it be asked, how the Law of God, that is holy, just and good, can be any occasion of evil;

Ans. The answer is, That it ariseth from the contrariety that is betwixt Gods holy Law, and mans corrupt heart. It is a true rule, that *contraria juxta se posita magis elucescunt*: when contraries are put together, their contrariety doth more appear. When fire and water are kept at a distance, the contrariety of their natures doth not much appear; but put them together, and then they fight one with another, till the stronger hath overcome the weaker. There is nothing more holy then the Law of God, being the perfect rule of all righteousness and holiness; there is nothing more corrupt then the heart of man, being the seat and sink of all filthiness and pollution, *Mat. 15. 19.* Therefore the more close this holy Law of God be applied to the corrupt heart of man, the

more

more the innate corruption of it is irritated and stirred up. We see this in the example of *Pharaoh*, the more strongly the command was pressed upon him, touching letting the Israelites go, the more strongly did his rebellious will rise up against it: We may see this in the ordinary carriage of wicked men; let a proud profane swearer or filthy speaker be rebuked for their ill language, the more they will exceed in this kinde: Look as when a stream is stoppt, it riseth higher, though no more water be added to it: so it is with those who are wilfully wicked, when they are stoppt in the course of their wickedness. Many other instances might be brought to make it appear, that the good word of God accidentally doth stir up the corruption that is in mens wicked hearts. When our Savior Christ preached to the Jews, the Pharisees were filled with wrath against him, *Luke 4. 28.* When *Stephen* preached unto them, they gnashed their teeth against him, *Acts 7. 54.* Christs Preaching and *Stephens* Preaching, had an efficiency in stirring up the anger and wrath of their hearers, they were accidental causes of it, but no faulty causes, they cannot be said to be the Authors of their anger, though their Preaching occasioned it. So it is when ever the good word of God doth stir up evil affections in the hearts of wicked men, neither he nor his word are the Authors of that evil.

The Apostle saith, that *The Law Worketh wrath*, *Rom. 4. 15.* It worketh wrath no otherwise then it worketh sin, namely, by accident; for it was the end and scope of the Law, to keep men from sinning, and so to keep them from wrath: now as the Law works it, God works it, for the Law is Gods instrument; and as the Law cannot be said to be the Author of sin (though it doth accidentally stir corruption) no more can God be said to be the Author of it.

Yea, not onely the Law, but the Gospel may be an occasion of increasing mans sin; for Christ tells the Jews, that if they had been blinde, they had had no sin, but because

cause they said they did see, therefore their sin remained, John 9. 41. and, *This is the condemnation of the world, that light is come into the world, and men loved darkness more than light*, John 3. 19. So that the shining of the light of the Gospel, may occasion an increase both of mens sin and condemnation, and yet be no faulty cause of it. In this sense also Christ saith of himself, that *he came not to send peace, but the sword*; that *he came to set a man at variance against his father, and the daughter against the mother*, Mat. 10. 34, 35. that *he came to set fire on the earth*, Luke 12. 49. Will Mr. P. tell us here, that Christ came onely to suffer those fiery persecutions that were stirred up in the world by the Preaching of the Gospel, or those enmities that were stirred up betwixt nearest relations, upon occasion of it; or that Christ was the Author of these persecutions and enmities, and of those stirs and troubles that were raised up in the world, when he caused his Kingdom to be set up; or that the Apostles were the Authors of those divisions and tumults which were stirred up at *Ephesus* and other places, by occasion of their Preaching, Acts 19. 23. and that they were truly charged by their adversaries, to be *subverters of the state of the world*? Acts 17. 6. yet upon the very like ground doth he charge many Orthodox Divines to make God to be the Author of sin, because they teach that he hath some kinde of efficiency in it, by administering occasions, as the Preaching of the Apostles was the occasion of these tumults, when as all the occasions that he administers, tend to good, as the Apostles Preaching did.

2. God may be said sometimes to administer occasions of sinning by his works: As 1. by his works of mercy, *Because sentence against an evil work is not speedily executed, therefore the hearts of the sons of men are fully set to do evil*, Eccles. 8. 11. *These things thou hast done, and I was silent, and thou thoughtest that I was such an one as thy self*, Psal. 50. 21. *When Jesurun waxed fat, he kicked the heel*, Deut. 32. 15. The bountiffulness, goodness and long-suffering of God do

in their own nature lead to repentance, yet here they are made occasions of sinning.

2. As the works of his mercy, so of his justice, are sometimes made occasions of sinning. When God led his people through the wilderness, he suffered them sometimes to want water, otherwhile to want flesh for their food: and this was to *humble them and prove them, that he might do them good in their latter end*, Deut. 8. 2. But the bad ones amongst them hence took occasion to murmur and to open their mouths against God. When the Lord pours out the vials of his wrath upon the followers of the beast, hence they take occasion to *blaspheme the God of heaven for their pains and sores, and repented not of their works*, Rev. 16. 9, 11.

3. The works of Gods Providence are sometimes also made occasions of sinning: it was the work of Gods power and providence that made the Israelites multiply so exceedingly in *Egypt*, which should have made *Pharaoh* so much more to respect them, yet hence he takes occasion to oppress them. It was a work of providence that brought *David* to *Achimelech* the priest for relief in his flight, at such a time as *Doeg* the Edomite was there: this might have stirred him up to succour, at least to pity *David* in his distress, but hence he took occasion by his false slanders, to stir up *Saul* to murder all the Lords Priests at *Nob*, 1 Sam. 23. 18. It was a work of providence that brought the wise men to *Jerusalem*, to enquire after the king of the Jews that was then born, yet hence *Herod* takes occasion to seek to kill Christ, and rather then fail, to kill all the male-children that were in *Bethlehem*, and in the region round about, that were two years old and under, Mat. 2. 16.

Thus we see that God by the works both of his Mercy, Justice and Providence, may administer occasions of evil to evil minded men, now shall we say that he is therefore the Author of the evil which they do, when all these occasions are such things as do in their own nature tend to

E

good,

good, and by accident onely are made occasion of evil.

Quest. But how is it possible that God and man should work together in the same action, and the one be blame-worthy and the other blameless?

Ans. Because they differ both in the ground, maner, and end of their working. 1. They differ in the ground: the ground of Gods working is the counsel of his own will, *Eph.* 1. 11. which is always most holy and just: the ground of wicked mens actions is the motion of their own wicked wills, they seek to fulfil the will of the flesh and of their mindes, *Eph.* 2. 3. in their evil actions they do that which is contrary to the revealed will of God (and his secret will they know not) if they do the same things that God wills, yet not because he wills them, but upon some other grounds. When *Josephs* brethren sold him into *Egypt*, they did it out of envy against him, but God did it out of love to him and his father *Jacob*, and his whole family.

2. They differ in the maner of their working; for in sinful actions God works with wicked men not as a moral cause, but a natural cause onely: he doth no where command, counsel or perswade men to do evil, but altogether the contrary; and when they do evil, they are carried on by the dictate of their depraved judgements, and sway of their own corrupt wills and disordered affections. God being the Author of Nature, it belongs to him to uphold the creature in all its natural motions and actions; and he moves the creatures with a motion agreeable to their several natures, both irrational and rational creatures. When he moves good men that are guided by his Spirit, they work according to their natures, when he moves bad men, they also work according to their natures, and this without any iniquity or injustice in God; for of the natural motion he is the Author and proper Cause, of the obliquity of it, he is onely an accidental cause, and therefore not the Author.

3. They differ in the end; for the end of all Gods actions

is

is himself and his own glory, *Prov. 16. 4.* but wicked men aim at themselves, at their own glory, or some other base respect of their own. Is not this *great Babel which I have built for the honor of my Majesty?* (saith that proud King, *Dan. 4. 27.*) When the High Priests and Elders delivered up Christ to be crucified, they did it out of envy and hatred against him, to the end they might be rid of him; but God did it out of love, that by this means all his elect might come to be saved out of their lost condition.

Object. 2. A second principal Objection brought against Gods absolute Decree, is, *That it infers a necessity of sinning, and so frees man from all blame in all his sinful actions, because what God hath decreed must necessarily come to pass.* This Mr. P. often urgeth, touching at it almost in every other page, and making us to say that men shall sin of necessity, do what they can to the contrary.

Ans. 1. If Mr. P. had pleased to stoop so low as to take notice of that distinction usually given by our Divines betwixt *necessitas absoluta & hypothetica*, or (which is the same) *necessitas consequentis vel causa*, & *necessitas consequentia*, he might have been convinced of the weakness of this Objection, and of the falseness of that imputation which thereby he seeks to fasten on us.

2. It hath been already proved to him, that Gods Decree doth no whit infringe the liberty of mans will, or take away the contingency of the second causes; to which he hath given no answer.

3. If he hath forgotten, or will take no notice of what was spoken of this subject, in the Observations which Mr. Barly prefixed before his Book, the same things shall be told him again with some addition.

That the Will and Decree of God doth not violate the liberty of mans will, may appear upon these following grounds:

Christs death was decreed, for he was delivered by the determinate counsel of God; Acts 2. 23. yet he died most

freely, for he saith that *he laid down his life, when no man had power to take it from him*, John 10. 17, 18. Besides, if Christs death had not been voluntary, it had not been meritorious; if it had not been an act of most free and perfect obedience, it could have merited no reward at the hands of God, either for himself or us.

Argument

2.

The firm standing of the good Angels is a free act, they are not enforced to it, yet this was decreed, for they are called *Elect Angels*, 1 Tim. 5. 21. The obedience and service which the Saints perform in heaven, they perform most freely and willingly without any constraint or necessity (hence we are taught to pray that *the will of God may be done on earth as it is done in heaven*) and when the Saints on earth repent, believe and obey, they do it freely, they are not carried to it by any natural or violent necessity, yet all these things are decreed; for it is said, *he hath chosen us before the foundation of the world, to be holy and without blame before him in love*, Eph. 1. 4. And that God hath from the beginning *chosen us to salvation through the sanctification of the Spirit, and the belief of the truth*, 2 Thes. 2. 13.

Argument

3.

In all our natural motions and actions, in our eating and drinking, sitting, walking, discoursing, talking, we act freely: so also in our civil affairs, in our journeying, buying, selling, and all other businesses belonging to our several Callings, we act freely without any compulsion or necessity: this I suppose Mr. P. will not deny, and will he deny that these things are appointed and determined by God? What a kinde of Governor of the world will he make him to be, when the greatest part of things that are done in the world, all the actions of men and angels, and all contingent events what ever, are excluded from the compass of his Decree? How doth this agree with Scripture-Doctrine, which teacheth that *mans goings are ordered of the Lord*, Prov. 20. 24. That *the way of man is not in himself*, Jer. 10. 23. yea, that *in him we live, move, and have our being*, Acts 17. in all our natural motions and actions

actions what we do, he doth, and what he doth in time, he hath determined before all time, otherwise he should not work by counsel.

Gods Decree is *actus ad intra*, an act within himself; *Argument* 4. and of those kinde of actions the rule holds true, that they do *nihil ponere in objecto*: Gods Decree alone never works any thing upon the creature, till it comes to execution, till he puts forth his inward purpose by some outward action: Unless therefore it can be shown how God by some outward action upon man, doth necessitate mans will, his inward purpose and decree alone will never do it. And we finde by dayly experience, that we sin as freely as we eat or drink, or do any other thing in the world: Besides, Gods inward purpose and decree is altogether unknown to a sinner, and *ignori nulla cupido*, therefore this can never move him to any sinful act.

The Decree of God is so far from necessitating mans will, and infringing the liberty of the second causes, as it is the ground and foundation of all freedom and liberty: for he doth not onely *decernere rem ipsam, sed modum rei*, he doth not onely determine the thing it self that shall be done, but the maner how it shall be done; for the *modi rerum*, are not really distinguished from the things themselves, but so nearly conjoynd, as they cannot be severed; as therefore some things come to pass necessarily, because God hath decreed they shall come to pass necessarily, so other things come to pass contingently, because he hath decreed they shall come to pass contingently; for he hath decreed that all things shall come to pass, either necessarily or contingently, and the effect of his decree must be as certain in the one as the other. *Argument* 5.

Necessity and contingency arise from the intrinsecal nature of the things, and not from any thing extrinsecal. In things that come to pass necessarily, there is such a near and strong connexion betwixt the cause and the effect, that if the cause go before, the effect must needs follow after; as if fire be fire, it must needs have the property

property of burning, if a stone be a stone, it must needs have the property of descending; but in contingent effects, though the thing shall certainly come to pass, (upon supposal of Gods Decree) yet there is no such necessary connexion betwixt the cause and effect, but in regard of the nature of the things, they might have been otherwise then they are. It is said, *The Lord holds the winds in his fist*, Prov. 30. 4. therefore the motion of them is according to his appointment; when he caused a strong East winde to blow upon the head of *Jonah*, *Jon.* 4. 8. this was according to his appointment and decree, yet this was not out of any natural necessity planted in the winde, for that was equally disposed to have blown out of the West or any other quarter, if it pleased God so to order it, for *the winde bloweth where it listeth*, John 3.

Object. *But if things may come to pass otherwise then they do, then Gods Decrees may be frustrated.*

Answer. It follows not, because (as before was shewed) he hath decreed that they shall come to pass in the same maner that they do, namely, that necessary things shall come to pass necessarily, and contingent things contingently; and his Decree can no more be frustrated in the one then in the other: For though it be necessary that what God hath decreed should come to pass, yet it is not necessary it should come to pass, *necessario modo & necessariiis mediis*; God had decreed that Christs bones should not be broken, therefore it was necessary this should take effect, yet the Soldiers were not hindred by any necessity from doing it, but did as freely abstain from breaking them, as they did freely break the Thieves bones. God had decreed the birthright and blessing to *Jacob*, yet this came to pass by as contingent means as might be; for there was no necessity that *Esau* should come hungry from hunting, that *Jacob* should have his pottage in a readiness, that he should propound them as a price for the birthright, that *Esau* should accept of the bargain, that *Isaac* should mistake *Jacob* for *Esau*, and

his

his savory meat for *Esau* Venison ; there was no necessity in any of these things , but all was done most freely, yet all was guided by a secret and certain providence , so as the event should not fail to come to pass as God had determined. Every necessary truth is an eternal truth , for it is a true rule, *Quod necessarium est semper verum est, nec falsum esse potest* , A necessary proposition is that which is alway true, and can never be false : That *Cain* should kill his brother, was no necessary truth before the thing was done ; that man should be a reasonable creature, was a necessary truth before man was created : It was no necessary truth that *Adam* should eat the forbidden fruit, before he had eaten it ; and though then it was a truth, yet no necessary truth : for no circumstance can change the nature of things , so as to make a necessary truth to become contingent , or a contingent truth to become necessary. True it is, that when a thing is done , it cannot be undone, (for a thing cannot be and not be both at one time) but it was not necessary it should be done, if it be a thing of a contingent nature. What I now speak or write, is necessary should be thus spoken or written ; but before it was not necessary I should speak or write any thing, these being acts of liberty and freedom ; so it is in all actions of like nature, in all contingent actions. This for the second Objection.

Object. 3. A third thing objected against the Absolute Decree, is, *That it is against Gods Justice ; for if the Decree of Reprobation go before the foresight of sin ; then the innocent creature is designed to destruction ; which cannot agree with the Justice of God.*

Ans. For answer of this ; Two things are needful to be proved, 1. That it is no injustice in God to punish the innocent creature. 2. That by the Decree of Reprobation, no innocent creature is designed to destruction. For the first, it may be proved these ways :

Mr. P. asserts Infants to be innocent creatures, because they never did hurt any man in thought , word or deed ;

Argument
1.
Cap. 4.
Page 25.
and

and these are subject to death; and he cannot deny death to be a punishment, for it is the wages of sin, *Rom. 6. 23.* And though death differs in degree from damnation, yet it is a punishment, and God cannot be unjust in any degree. It may be Mr. P. may finde out some answer to this; therefore we add further,

Argument

2.

Christ Jesus was the most innocent person that ever was in the world, one that *knew no sin*, neither was any guile found in his mouth, one that fulfilled all righteousness; one in whom the Father was well pleased, for he had done all his pleasure; yet he laid on him the iniquities of us all, he was wounded for our iniquities, and broken for our transgressions, *Isa. 53.* The just suffered for the unjust, *1 Pet. 3. 18.* Yea he suffered such a measure of his Father's wrath, as was answerable to that, which all those who are saved by him, should have suffered in hell; for he being their surety, it was necessary that he should fully discharge their debt, by making full satisfaction, in paying that which they should have paid.

Argument

3.

Mr. P. knows well that many innocent creatures daily suffer for his sake, and are put to divers kinds of deaths, some have their throats cut, some are strangled, some are knockt on the head, according to the will and pleasure of those by whom they are killed; and these are such as never offended or deserved any ill at his hands: and may not God use the same liberty with creatures of his own making, as man doth with those creatures which he never made? He would think it ridiculous if any should clamor against him for cruelty and injustice, when he treads a worm under his foot, or crusheth a fly sitting on the wall; yet there is not so great a disproportion betwixt him and the smallest worm, as there is betwixt him (or the greatest King in the world) and the great Creator. Man compared with God, being but as a drop that hangs on a bucket, or as the dust that cleaves to the ballance, which swaves it neither one way nor another, *Isa. 40. 15.*

Argument

4.

May not the Potter do what he will with the vessel which

which he hath made without any imputation of injustice, yea though he breaks it in pieces, or puts it to the basest uses? the Apostle makes Gods power over his Creature, to be full as large as the Potter hath over the Vessel that he hath made, and gives this answer to the like Objection, *Rom. 9. 21.* God was not bound to preserve man in his being after he was made, for he might have annihilated him: as he made us of nothing, so he might bring us to nothing: and some deaths are less then annihilation. Neither was he bound to preserve man from a sinful being, as he did some of the Angels, but he might suffer him to fall, as he did some of them, and then deal with him accordingly. Thus we see it is no injustice in God to inflict sufferings upon innocent creatures.

2. That by the Decree of Reprobation, innocent creatures are not designed to destruction, appears,

Because Reprobation is that everlasting purpose of God, whereby he hath decreed to glorifie his justice in the just condemnation of sinful men: here sin goes before condemnation, though it goes not before Gods Decree: for condemnation is the execution, and is in time, whereas the Decree is before all time. It is a true rule, that *Deus vult hoc esse propter hoc, sed non vult hoc propter hoc*, the one hath reference to the execution, the other to the decree: though there be a cause of the being of a thing, yet there is none of Gods will. It is the Tenet of the Schoolmen, *Nullam dari posse causam decreti divini ex parte volentis, sed tantum ex parte volitorum*. There can be no cause given of the Will and Decree of God, as it is his act, but onely of the things willed by him, none of the Decree, but onely of the Execution. Mr. P. seems sometimes to grant this, and if he would stand to it, the controversie might soon be at an end, for nothing is needful to go before the effect, but the cause, that which hath efficiency in some kinde or other in producing it; and if there can be no kinde of cause going before Gods Decree, his Decree may be without it.

Argument
1.

Argument

2.

God doth condemn no man in time but for sin; therefore he determined to condemn no man but for sin, for he doth things in time, in that maner and order that he determined to do them before all time. He actually condemns no man but for sin actually existing, till after men have sinned, but sin exists in time; therefore if he should determine nothing touching mans everlasting estate, till after he hath sinned, his Decrees should not be eternal but temporary; and so it is in effect according to this Doctrine which teacheth, That there is no absolute nor peremptory Decree passed upon men, but upon foresight of what they will do. And as for the Conditional Decree it is as good as none; because (as hath been shewed) it is equally disposed to mens damnation, as well as their salvation.

Argument

3.

Though sin doth not go before Gods Decree, yet neither is his Decree without the consideration of sin, because he decrees all things *simul & semel, uno actu simplicissimo*, (as hath been shewed) there is no *prius & posterius* in him or in his Decrees; but because we are not able with one simple act to apprehend the several things which God hath decreed touching mans everlasting estate, therefore Divines usually place an order in his Decrees, wherein one thing goes before another (though not in him, yet in our consideration) yet this is such an order as agrees with the order of nature, wherein the cause always goes before the effect, and the end before the means: and upon this ground the foresight of sin cannot go before Gods Decree, because when he decrees to permit sin (without which there can be no foresight of it) the end of this permission must needs be the manifestation of his glory in the merciful Salvation of some, and just Condemnation of others; therefore this must be first decreed according to the order of nature, though for time all be done at one instant. Besides, when God decreed to create man, the end which he propounded to himself in this work, was his own glory, and that not onely in general, but in that particular

ticular way, in that particular state and condition of man whence in the end he receives his glory : but at last he receives greatest glory in the Salvation of some, and Damnation of others ; therefore this was the end which he intended, when he intended mans creation : for to say that he intended no certain end in this great work , or was frustrate of his intentions, is altogether unbecoming the excellent nature of God. But Mr. P. thus undertakes to prove that reprobation follows the foresight of sin.

Object. *We grant (saith he) that Damnation follows the foresight of sin, but Damnation alway follows Reprobation ;* Cap. 4. page 5. *ergo, Reprobation follows the foresight of sin.*

He much triumphs in this Objection , telling us we put a bitter jeer upon the greatest part of mankind , to say they are rejected without respect of sin, and yet not damned without respect of sin, this following the other.

Ans. Here we may tell Mr. P. that he puts his pitiful Sophistry upon his Readers , this Argument being a meer Fallacy ; for here the conclusion is general, whereas in the third figure (as this Argument is) it alway ought to be particular , the deceitfulness of it will appear in the like instance : Suppose a man intends to build a house fit for his habitation ; by this kinde of Logick we may thus argue :

The building of the house follows after the providing Wood, Stone, and other materials :

But the building of the house follows after his intention to build it ;

Therefore his intention to build his house, follows after the providing of Wood , and Stone , and other fit materials.

This is Mr. P. his *acumen*

Object. But Mr. P. objects , *That it is impossible (as Cap. 3. implying a contradiction) that God should decree to reprobate any without intuisiō of sin, and yet at the same time to decree not to damn without respect of sin.* Page 65.

Ans. 1. It is very possible that Reprobation should

be without foresight of sin, and yet Damnation not to be so, because these differ both in nature and time; reprobation being an immanent act terminated in himself, damnation being a transient act, terminated in man; reprobation being from all eternity, damnation being in time; the one is the Decree, the other the Execution. To decree to damn, is to decree to do a thing in time. We may as well say that a man is saved as soon as he is elected, as damned so soon as he is reprobated.

2. It is very improper to say that God doth decree to reprobate, as if he should decree to decree; whereas reprobation it self is the decree: but it is usual with Mr. P. to confound the Decree with the Execution, and so to jumble these together as thereby a mist is cast upon the eyes of the Reader, that he shall not discern the truth.

Object. 4. A fourth Objection against the Absolute Decree, is, *That it cannot stand with Gods Philanthropy, with his love to mankind*; for Mr. P. tells us, *That he hates nothing which he hath made*: and the Scripture tells us, *That he is gracious, merciful, abundant in goodness and truth, that his mercy is over all his Works, and therefore designs none to be destroyed.*

Ans. 1. Mr. P. tells us indeed that God hates nothing that he hath made, but the Scripture tells us no such thing, but rather the quite contrary; for it saith, *That the Lord loved Jacob, and hated Esau, and that before they were born.*

Object. To this Mr. P. replies, *That this hatred is to be understood onely in regard of temporal blessings, of the inheritance of the land of Canaan.*

Ans. This evasion hath been sufficiently confuted before, in confirmation of the seventh Argument against the Conditional Decree, where was shewed 1. that the hatred here spoken of stands directly in opposition to the love wherewith Jacob was loved; but that was the love of Election, Rom. 9. 11. compared with verse 13.

2. The earthly Canaan was a type of the heavenly, why
else

else had *Eſau* the black Character of Proſanenefs ſtamp't on him, for paſſing away his right to it, by ſo ſlightly ſelling his birth-right? *Heb.* 1. 16.

3. In regard of outward bleſſings *Eſau* was no whit inferior to *Jacob*, but rather above him; for he had the fatneſs of the earth, the pleaſant mount *Seir* for his poſſeſſion, whereas *Jacob* was a ſtranger in the land of *Canaan*, *Pſal.* 105. 12. having no poſſeſſion there, but onely the burying-place which *Abraham* had bought, *Gen.* 25. 15. therefore it is ſaid, That God gave *Abraham* no inheritance in the land, no not ſo much as whereon to ſet his foot, *Acts* 7. 5.

4. *Eſau* had abundance of all things, and therefore reſuſed his brothers preſents, telling him *he had enough*. Alſo he was a man of great place, for he came to meet his brother attended with four hundred men, ſo that *Jacob* bowed down to the ground before him, and called him his lord, *Gen.* 32. 18. and 33. 3. ſo that he was no whit inferior to his brother in regard of outward bleſſings.

Anſw. 2. Secondly, for thoſe Scriptures which hold forth God to be ſo merciful, gracious, good to all, &c. It is granted that there is a common bounty and goodneſs which God extendeth to all mankind, making the *Sun* to ſhine, and rain to fall upon the juſt and unjuſt, *Matth.* 5. 45. but his ſpecial Grace and Mercy he extends onely to thoſe who are the proper objects of it, namely, thoſe whom he hath choſen to be veſſels of Mercy. Why may not God have his Favorites as well as Kings have theirs? Hence it is ſaid, that *he will be gracious to whom he will be gracious*, *Exod.* 33. 19. which argues that he will not be gracious alike, and there are ſome ſpoken of in Scripture who were made to be taken and deſtroyed, *2 Pet.* 2. 12. who before of old were ordained to condemnation, *Jude* 4. therefore all are not alike objects of mercy. And herein appears the excellency of free Grace and ſpecial Mercy, namely, in regard of the peculiarity of it; it is as rare as precious: if were no great priviledge to be Favorite of a Prince, if all.

all Subjects were favored alike, or none were favored, but according to their deserts; therefore special Grace is not confusedly scattered amongst all by a general offer, take it who will, but confined to a few: hence Christs people are called a peculiar people, Titus 2. 14. and his flock is said to be a little flock, Luke 12. 32. and though the number of Israel be as the sand of the sea, yet a remnant onely shall be saved, for the Lord will finish his work, and cut it short in righteousness, Rom. 9. 27, 28.

Cap 3.
page 83.

Object. But for special Grace Mr. P. tells us, *It is so called because it serves ad speciales habitus & actus, to every habit, or act, or thought of good that is done by man.*

Ans. This is such a notion of special Grace as I think but few have been acquainted with: but let him tell us whether these special acts and habits be effects of that special Grace which is given to some onely, to such whom God loves with a special and peculiar love, or imparted to all men indifferently: If the former, then it is called special, in reference to some special persons to whom it is communicated, and those special effects which it produceth in these more then in others. If the latter (which Mr. P. seems to intend) what a choice and special Grace hath he found out for us, which is bestowed as largely upon Judas as upon Peter, upon the damned in hell, as those who are saved in heaven? When Judas preached and cast out devils, he did it by a Grace that served for those special acts and habits whereby he was enabled to do these things. When others called Christ Lord, Lord, yea not onely made an outward profession of him, but prophesied and cast out devils in his name, they did it by vertue of a Grace that served for these special acts and habits, yet Christ will say to them at the great Day, *I know you not, depart from me ye workers of iniquity*, Matth 7. 22. What comfort can a man take in such a special Grace, as he may carry with him to hell? Doth not Scripture-language sound in another kinde of strain then this? as when our Savior gives thanks to his Father, that *he had hid the mysteries*

series of his kingdom from the wise and prudent, and revealed them to babes, Matth. 11. 25. and tells his Disciples, that it was given to them to know the mysteries of the kingdom of heaven, and not to others, cap. 13. 11. and the Apostle, Not many wise, not many mighty, not many noble whom God hath called, 1 Cor. 1. 26. and saith of himself, that when he was a blasphemer and a persecuter, yet he found mercy, and the grace of the Lord was exceedingly abundant towards him, 1 Tim. 1. 13, 14.

Object. 5. A fifth Objection (which makes a great noise) is, That this Doctrine cannot stand with the truth of God; for he hath said, He hath no pleasure in the death of wicked men, and confirms this with an oath, Ezek. 33. 11. and saith expressly, That he would not that any should perish, 2 Pet. 3. 9.

Ans. 1. For that place of Ezekiel, the answer is by distinguishing of that which is called in Scripture by the name of the will of God. It signifies either his secret will, or his revealed will; the will of his purpose, or the will of his precept and command; this place is not to be understood of the will of his purpose (which onely is properly his will) but of the will of his precept or command, whereby he enjoyns men to do those things that tend to life, and to decline all those things that tend to death, and therefore may be said not to will their death: especially all his outward dispensations towards men, tending to the same end with his command, namely, to procure life, not death.

Object. Against this Mr. P. replies, That the revealed will of God, or the will of his command, is propriè voluntas, properly the will of God; for the whole word of God revealed in Scripture, is properly his Will.

Ans. For answer of this, two things are needful to be proved; First, That the revealed will of God or his command, is not properly his will. Secondly, That all those whom God wills to be saved, voluntate propriè dicta with the will of his purpose, with his internal will, are, or shall be certainly saved.

1. For

1. For the first, when two things are attributed to God that are contrary one to the other, both of them cannot possibly be taken properly; as when it is said, that *he repented the Lord that he made Saul king*, 1 Sam. 15. 11. and, that *the Strength of Israel cannot lie nor repent*, verse 29. Both these cannot be taken properly (for then there would be a contradiction) that onely therefore is to be taken properly which agrees to the nature of God; he is unchangeable, and therefore cannot repent; the other is to be taken figuratively, he is said to repent, because he doth the same thing that a repenting man, he changeth his action as a repenting man doth: he never changeth his minde. So when it is said, that God wills not the death of a sinner, and that he hardens whom he will, and makes some vessels to dishonor, *Rom. 9. 18. 21.* Both these cannot be taken properly, therefore that must be taken properly which agrees with the nature of God, and the other to be taken figuratively: now it properly agrees to the nature of God that his will should be accomplished (because he is Omnipotent) therefore when he is said not to will the death of a sinner, and yet many sinners die everlastingly; this cannot be understood of his will properly taken, namely, the will of his Purpose and Decree, but of the will of his precept and command, and of his outward dispensations towards men, all which in themselves tend to the preserving from death.

2. The same name cannot be properly given to two things whose nature doth really differ: as for instance, when Christ saith, *Let the dead bury the dead*; this cannot be properly taken in both places, because in the first it is spoken of those who are spiritually dead, in the other of those who are naturally dead.

Now that the will of Gods purpose, or his internal will, and the will of his precept and command do really differ in their own nature, is thus proved:

1. The will of Gods purpose, or his internal will, is eternal, all his Decrees are from everlasting, but his commands

mands are given forth in time ; the commands belonging both to the moral and ceremonial Law , were not given out till the world was above two thousand years old ; and the word of the Lord came to the Prophets at several times ; yea , there was a time when there was no Scriptures or written word of God.

2. The Will of Gods purpose is immutable and unchangeable, The counsels of the Lord stand for ever, and his thoughts to all generations , *Psal. 33. 11.* but his commands are mutable , as we see in the example of *Abraham*, who received a command to kill his son, which afterwards was reversed , and in all the precepts of the ceremonial Law.

3. The will of his purpose cannot be resisted : *Who hath resisted his Will ? Rom. 9.* The will of his precept is daily resisted by wicked men , and too often by his best servants.

4. The will of his purpose is alway fulfilled , he doth whatsoever he will : but the will of his command is not so ; *This is the will of God , even your sanctification, 1 Thes. 4. 3.* yet all men are not sanctified.

5. The will of his purpose is an act within himself, and therefore not really differing from himself , the will of his command is something proceeding from himself ; so that these do as really differ as the Creator and the Creature, the one being eternal , immutable and irresistible , the other temporary, mutable, resistible. The command indeed by a Metonymy , is called the will of God (because sometimes, not always , it shews what the will of his purpose is) yet it is not , nor cannot be properly his will, upon the grounds before named ; neither doth it follow hence, that there are two wills in God , but onely that there are two things that are set forth by one and the same name , which is very usual in Scripture. Neither doth it follow , that one Will of God is contrary to another, for *contraria* must be *ad idem* ; but these are not the same , but do really differ , as hath been already proved.

ved. True it is, that God doth properly will to give forth such and such commands, but his will and purpose is one thing, and his command another, really differing from it. Thus much to shew that Gods revealed will, his precepts and commands are not properly his will.

2. For the second thing, namely, That all those to whom God wills salvation, *voluntate propriè dicta*, with the will of his purpose and decree, shall most certainly be saved, needs no great proof; for this will of his being an immutable, irresistible, omnipotent will, it must needs take effect. *Our God is in heaven, and doth whatsoever he will*, Psal. 115. 3. *Whatsoever pleased the Lord, that did he, both in heaven and in earth*, Psal. 135. 6. There are two principles onely needful for producing any effect, *potentia & voluntas*, and where these concur, the effect must needs follow: If God doth really and internally will and desire the salvation of men, what should hinder the effecting it, since his power is answerable to his will? If mens power were answerable to their will, they would do any thing that they have a minde to.

If it be said that he wills it conditionally, 1. This conditional will hath been already refuted, and it hath been shewed, that conditions belong not to Gods will, but onely to the execution of it. 2. If he really wills the thing, he is able to work the conditions, to work effectual faith, true repentance and other graces in all, as well as he doth in some.

But that that place in *Ezekiel*, and other like places cannot be understood of Gods will, properly taken (as Mr. P. confidently asserts) may be proved, 1. Because then this Scripture would cross other Scriptures; for here it is said, that the Lord hath no delight in the death of a sinner, and elsewhere it is said, that he would *rejoyce over wicked men to destroy them and root them out*, Deut. 28. 63. and he would *laugh at their calamity, and mock when their fear cometh*, Prov. 1. 23. which expressions shew, that these things are not against his will.

2. These

2. These things are works of his Justice, and his Justice being an attribute as essential to him as his mercy, he must needs be well pleased, not onely with the works of his Mercy, but of his Justice, for all his works are well pleasing to him.

3. He is well pleased with all things which make for his own glory, but at last he shall have much glory from the just destruction of wicked men.

4. If a desire of all mens salvation be properly in God, then it is perpetually in him; then when wicked men are damned in hell, he still continues to desire their salvation, and for want of enjoying his desire, he is hindered from enjoying full felicity (for what is full and perfect felicity, but a full and perfect fruition of all our desires?) so that so long as wicked men suffer pains in hell, God cannot enjoy full felicity in heaven, but rather suffers some kinde of trouble and disquiet, for it is a troublesome thing for one, to have that perpetually withheld from him, which he earnestly desires. These are monstrous consequences, yet such as directly follow from that doctrine which teacheth, That when God saith, he hath no pleasure in the death of a sinner, this must be taken properly without any figure. To conclude, there is this difference betwixt these two wills, that God by his secret will and purpose, determines what himself will do, by his revealed will declares to us what is our duty to do.

Quest. But may God command a man to do that which he doth not intend he shall do?

Ans. He may: for commands are not onely for performance, but for tryal: thus he commanded *Abraham* to kill his son, when he did not intend it should be done. Gods commands are not alway given to declare his secret intentions, but to be the rule of our actions: yea he may by his outward dispensations carry himself in a differing, yea in a contrary way to his inward intentions: He by his Prophet bade *Hezekiah* set his house in order, for he

should die, *Isa.* 38. 1. when he did not intend he should die, till divers years after. He sent *Moses* to *Pharaoh* to command him to let the people go, when at the same time he tells him, that *he would harden Pharaohs heart, that he should not hearken to him, Exod.* 7. 2, 3, 4. It is not necessary that *finis operis & operantis*, should be always the same in God. The Preaching of the Gospel in its own nature tends to life and salvation; but it is not necessary that God should intend the salvation of all those to whom the Gospel is preached, for then it could not be a sweet savor to him, not only in those that are saved, but in those that are lost, *2 Cor.* 2. 21. Mr. P. boldly asserts, That there is an intention in God, to save all men without exception, if by the wickedness of their wills they did not frustrate his intention. But doth not this exceedingly derogate from Gods omnipotency and infinite wisdom? From his Omnipotency, in that he seriously desires that which he is not able to effect; from his Wisdom, in that he seriously intends that which he knows shall never be effected.

Cap. 3.
Pag. 81.

AN



AN
EXAMINATION
 AND
CONFUTATION

Of the Doctrine of
*Conditional and Universal Re-
 demption.*

NOt onely the old Arminians, but some who seem to disclaim their Doctrine, yet hold, That Christ hath died for all mankind, and by his death hath made satisfaction for all, and purchased pardon and salvation for every particular man and woman in the vvorl, upon condition they vwill believe.

That this Doctrine is not agreeable to Scripture, may thus be proved:

IT hath been already proved, That there is no Conditional Election of all: Nowv if there be no Conditional Election of all, there is no Conditional Redemption of all, for both these are commensurate, and of equal extent one vvith another, having one and the same adequate object. Christ hath redeemed none but those vvhom the Father hath Elected, Redemption being the proper effect and fruit of Election; and the effect cannot exceed the vertue of the cause: If therefore the Father hath not elected all upon any condition, neither hath the Son redeemed all upon any condition vvhatsoever.

That Redemption is the effect of Election, may thus be proved:

1. Our

A Vindication of the Doctrine

1. Our Savior saith, That the Father had given him *power over all flesh, to give eternal life to those whom he had given him*, Joh. 17. 2. this giving must be understood either of giving by election or effectual calling; but it cannot be understood of calling, because that follows election, as a fruit of it. *Those whom he predestinated, those he hath called*, Rom. 8. 30. And our Savior saith afterwards, that he had *declared his Name to those whom the Father had given him*, verse 6. and hereby called them; As this must be understood, as of the elect, so of them onely, otherwise our Savior would have said, Thou hast given me power over all flesh, to give eternal life to all flesh; but he saith not so, but to *give eternal life to those whom thou hast given me*.

2. It is said that we are elected in Christ, *Ephes. 1. 4.* In Christ, not the cause of our Election, but of our Redemption; this being in effect the same with that *2 Thes. 3. 9.* We are appointed to obtain salvation by *Jesus Christ*. So that not onely our salvation, but Christ also the Author of it, are made subordinate to our election: and as our salvation, so also the giving of Christ, and all those benefits which he hath purchased, are made the effects of our election, and therefore can reach no further, nor be extended to no more persons, then to the objects of Gods electing love.

3. It is said, that by Christ we have *Redemption through his blood*, according to his rich grace, *Ephes. 1. 7.* which rich grace is the same which before he called the good pleasure of his will; *He hath predestinated us to be adopted through Jesus Christ, according to the good pleasure of his will*, verse 5. Election therefore is the first fountain whence all the benefits belonging to our salvation do flow, and both Adoption, Redemption and all the rest are included in that.

4. Our Savior saith, That God so loved the world, that he gave his Son, *John 3.* Here Gods love is made the cause of his giving his Son; and that this must be understood of his electing love, appears,

1. Be-

1. Because it is more then a common love, it is a special peculiar love, for it is said, *ὅτι ἠγάπησεν*, he so loved, and this particule denotes a peculiar special love; as when it is said, if God hath so loved us, 1 John 4. 11. (if he hath so loved us more then others) *we ought to love one another*: And when he tells the Israelites, that he had given them his *Statutes and Ordinances*, and *had not dealt so with any Nation*, Psal. 147. last; here is something held forth peculiar to them above other Nations.

2. It is such a love as tends to eternal life; therefore electing love.

3. Such a love as caused Christ to lay down his life, and this is the greatest love, *John* 15. 13. therefore electing love.

Object. But the world is here made the object of this love, therefore it cannot be understood of electing love.

Ans. This place is indeed usually made to be one of the strong holds for the Arminian Doctrine, but being rightly examined, it shall (I hope) appear to be otherwise.

1. If the world be taken in a general sense, we shall make every particular man and woman living in the world, to be objects of Gods special love, which crosseth that which the Apostle saith of *Esaú*, that he was an object of hatred, and denies that there are any vessels of wrath in Gods everlasting purpose.

2. There is no necessity at all why this word should be taken in a general sense, including all the men and women in the world: For 1. The world most properly signifies the whole work of Creation, the frame of heaven and earth, as when it is said that God made the world. 2. All mankind living in the world, so it is said, God will judge the world; yea, thus it includes not onely men, but spirits. 3. It signifies not onely the whole, but a part of mankind: and because the worst part is the greatest part, it is frequently taken for the worst part; thus Christ tells his Disciples, that *the world would hate them, because*

because he had chosen them out of the world, John 15. 19. And if the worst part be often called the world, why may not the better part be sometime so called? We usually call that a heap of Wheat, wherein there is more chaff than Wheat: Doth not our Savior speak of a world to which he gives life, John 6. 33. Doth not the Apostle speak of a reconciled world, Rom. 11. 15. of a world that shall not have their sins imputed to them, 2 Cor. 5. 19. If Satan be called the Prince of this world, may there not be a world whereof Christ is Prince? Why may there not be a world of godly, as well as a world of ungodly? 2 Pet. 2. 5. as there is a whole world that lies in the state of wickedness, 1 John 5. 19. Why may not there be a whole world that is brought into the state of righteousness? Why may not the better part (though the lesser) be called the world, as well as they are called all flesh, Joel 2. 28. Luke 3. 6. All nations, Psal. 72. 11. *All the earth*, Zech. 14. 9. *Mundus Ecclesia est*, & totus *mundus perditionis odit mundum redemptionis* (saith Austin) The world is the Church, and the whole perishing world hates the redeemed world: There may therefore be a redeemed world as well as a perishing world, a believing world as well as an unbelieving.

Tract. 87.
in Johan.

Object. But World is here distributed into believers and unbelievers, and if it signifies the elect, and the elect believers only have everlasting life, what shall become of the other?

Ans. The words do not enforce any distribution, for our Savior speaks indefinitely, *πᾶς ὁ πιστεύων*, every believer, every elect one when he comes to be a believer.

2. If a distribution be granted, there is no such absurdity in it, as *℥. G.* would make it: For are there not two sorts of elect in the world, some uncalled, others called? Those that are uncalled, do yet remain in the state of unbelief; those who are called, have faith wrought in them, whereby they are fitted for everlasting life: those who are uncalled, our Savior calls by the name of the world, because

because they are like the rest of the world, as yet remaining in the state of unbelief: yet then are they the objects of Gods love, and sheep of Christ, *John 10. 16.* the other he calls believers: in the first, he shews what condition men are in, when God is pleased first to manifest his love to them; in the other, he shews what condition they shall be in when they come to partake of everlasting life, they shall be believers, they shall be called, and so have effectual faith wrought in them.

Thus we see how this Scripture may be vindicated from Arminian quirks and cavils.

There are many to whom Christ will profess at the last day that he never knew them, *Mat. 7. 23.* If he never knew them, he never died for them; for this knowledge cannot be understood of a knowledge of apprehension (because so he knew all men in the world) but of a knowledge of approbation and affection, a knowledge of love and liking, such a knowledge as the Psalmist speaks of when he saith, The Lord knoweth the way of the righteous, *Psal. 1. 6.* Now if he never loved them, he never died for them: For Christs love is the ground of giving himself for any; he hath loved his Church, and given himself for it, *Ephes. 5. 25.* Yea, the laying down of his life, is the act of the greatest love, *John 15. 13.* Yea though they had prophecyed and cast out devils, and done many other good works, yet he tells them, that he never owned them for his.

If Christ died to purchase salvation for all, upon condition that they would believe, then he came to purchase salvation for many who were already damned when he died to purchase salvation for them: But is there any possibility for those who are actually damned, to believe and be saved? and is it not ridiculous to say that Christ died to purchase heaven for them who were already in hell, upon condition that they would believe?

Object. Why might not Christ purchase salvation for those who were actually damned, upon condition they would have

have believed, as well as purchase salvation for some who were actually saved?

Ans. The case is altogether unlike; for the salvation of those who were actually saved, was decreed of God, and that from all eternity; for he decreed that all his elect should be saved, and that his Son by his death should purchase salvation for them, and that his death and suffering should be effectual to that end, even for those of them who should die before Christ himself actually dyed (he being in Gods decree, *the Lamb slain from the beginning of the world*) whereas it was quite contrary with those who were damned; for (according to their own doctrine) these were absolutely decreed to be damned before they were actually damned, and this decree was grounded upon the foresight of their final infidelity and impenitency. So that it was very congruous that Christ should die to purchase salvation for all those whom God had decreed should be saved (whether they died before or after Christs coming) but altogether absurd, that he should do this for those who were actually damned, and this by an absolute decree, for the conditional decree (as they teach) is always expired before execution of the absolute decree.

Argument

4.

If Christ died to purchase faith, and all other things needful for the salvation of those for whom he died, then he did not die to purchase salvation for them upon condition that they would believe, and do other things to fit themselves for it; for as he absolutely determined to give himself to death, so also he absolutely determined to purchase salvation it self, and all things belonging to it, for those for whom he died.

That Christ hath purchased both faith and all other things needful for salvation, is clear from Scripture. The Apostle faith, that *God the Father hath blessed us with all spiritual blessings in heavenly places in and through Christ*, Ephes. 1. 3. That *for Christ it is given to us to believe*, Rhod. 1. 29. and it is said, that he was raised up to

give

give not onely remission of sin, but repentance to his people, Acts 5. 31. and that the Father, who hath not spared to give his Son to death, together with him will give all things also, Rom. 8. 32. That Christ by his Divine power hath given us all things which belong to life and godliness, 2 Pet. 1. 3.

Object. Though Christ hath purchased Faith and other graces for us, yet he hath not done this absolutely, but upon condition we will do that which we ought to do, in receiving what he shall give.

Ans. There can be no condition devised or thought upon, on which Christ hath purchased, or God will give faith to those that want it, but it will be the same, *cum re conditionata*, with the thing conditioned for; the same in effect with believing: when they say that God will give a man faith upon condition that he will not resist his call to believe, that he will not disdain to do what he commands, that he will bend his minde and will to believe: What are all these in effect, but to believe? For where there is a yielding to his call, a right regard of his command, a bending of the minde and will to do what he would have us; there are some degrees of faith, there is some measure of believing: So that it is as much as if they should say, God will give them faith upon condition that they have it already; or if men do believe, God will give them the grace whereby they may believe: And is not this ridiculous?

2. How can it stand with the wisdom of Christ, to purchase faith or salvation for men, upon condition that they will do that vvhich he knowvs is as impossible for them to do, as it is for a Blackmore to change his skin, or a Leopard his spots?

All these are vital actions, and therefore not possible to be performed by one that lies dead in sins and trespasses; all these are degrees of coming to Christ, and himself saith, that no man (not onely doth, but) can come to him, except the Father draw him.

H 2

3. When

3. When the Lord hath promised his people that he will give them a new heart, and a new spirit, Ezek. 36. 26, (which is a principal branch of the New Covenant) this promise is made absolutely without any condition, and in this promise Faith is included, for a new heart is a believing heart: though pardon of sin, and salvation be promised upon our believing and repenting, yet there is no such condition propounded in the promise of giving the first grace, of giving a new heart, which is a believing heart. What condition or gracious qualification can we conceive of, that should precede the first grace, which is the ground whence all other graces do arise? or if there could be any such gracious qualification, yet this also would be a part of Christs purchase, by whom we come to partake of all things that belong to life and godliness, 2 Pet. 1. 3.

4. Although the performance of some conditions be necessary for those who will partake of salvation, yet these were not necessary for the purchase of it; for as Christ knew absolutely who should be saved, so he did absolutely purchase both salvation it self, and the conditions belonging to it for all these; and these onely. Hence it is said, that he with one offering hath for ever perfected those that are sanctified, Heb. 10. 14. He hath made both perfect satisfaction, and a perfect purchase of salvation, and all things belonging to it, for all those whom God in his eternal purpose hath set apart and severed from the rest of the perishing world, whereby in due time they come to be made perfect. To conclude, There can be no condition on mans part but what is in nature, and so pure Pelagianism, for nothing but nature, before faith and repentance, and to say that Christ died for all men, to purchase salvation for them upon condition they will do what they ought to do in receiving what he shall give, is to resolve all into nature.

Argument
5.

Christ by his death hath taken away all those things which are the great hinderances of our salvation, as infidelity, impenitency, and such like: therefore he absolutely

lately intended the salvation of all those for whom he died; This may be thus proved:

1. Christ by his death hath taken away all sin, *Joh. 1. 29.* therefore these sins: *The blood of Jesus Christ cleanse us from all sin, 1 John 1. 7. He hath redeemed us from all iniquity, Tit. 2. 14.*

2. If he did not take away all sin, he should not be a perfect Savior: he hath his denomination of Jesus from this, that he should *save his people from their sins, Mat. 1.* yea, from all their sins. He were not a perfect Redeemer if he should deliver us out of the power of some enemies, and leave us in the hands of others: our sinful lusts are our worst enemies, *1 Pet. 2. 11.* It is said that *he hath delivered us out of the hands of our enemies, Luke 1. 74.* This is spoken indefinitely without limitation, and therefore taken generally for all, *verse 71.* and the end of this is, That we might serve our God in righteousness and holiness, which we cannot do so long as we remain under the power of any of them; our enemies within being as hurtful and dangerous as those without.

3. If he should not remove those hinderances that arise from our selves, no man could be saved, and so Christ should die in vain. For as one man resists, so would all men do, it being the essential property of the flesh to resist the spirit, *and lust against it, Gal. 5. 17. and whatever is born of the flesh, is flesh, John 3. 5.* as before was shewed.

4. Neither can Christ be said seriously to desire the salvation of those, and to give his life to purchase it, from whom he will not remove those things which he certainly knows will hinder their salvation, when he hath power to do it.

It will therefore be in vain here to except, that Christ would take away their unbelief if they would not resist: for he takes away this resistance, he takes away both careless neglect and proud contempt, and what ever else can be thought of that may be a hinderance of the salvation of those whom he intends to save; for he takes away all sin.

sin. In the Covenant of Grace the Lord hath promised that he will *take away the heart of stone*: This heart of stone includes in it not onely a senseless hardness, but unbelief, pride, perverseness, stubbornness, rebellion, wilfulness, or what ever else we can think of, that is most contrary to the work of Grace in our souls; as *every valley shall be filled, so every mountain shall be made plain*, Luke 3. 3. so that all hinderances shall be removed.

Argument

6.

All those whom Christ hath redeemed, he purgeth them to be a peculiar people to himself, zealous of good works, Titus 2. 14. he purgeth their conscience from dead works, Heb. 9. 14. But all are not made Christs peculiar people, all have not their consciences purged; Ergo.

Object. These and other like places are not to be understood of all those for whom Christ hath made satisfaction, but onely of such as have made application of it to themselves by believing.

Answer. But here is no mention at all of mans action in applying, but onely of Christs action in purchasing, and of the certain effect of it; He hath given himself to redeem, &c. His blood purgeth the conscience, &c. 2. Application is a necessary effect of Redemption, for all those for whom Christ hath made satisfaction, shall in due time partake of the benefit of it, and have this satisfaction applied to them: application being Christs work more then mans, and for whom he hath done the first, he will do the other also; which is thus proved:

1. If Christ onely should make satisfaction, and leave it to man to make application, this work would never be done, and so his death would be in vain. For application is made by believing, and to believe is to come to Christ, John 6. 35. and man hath no power to do this (as before was shewed) No man can come, &c. verse 44.

2. The Apostle makes this to be the end why God sent his Son into the world, namely, that he might redeem those who were under the Law, that they might receive the adoption of sons, and because they are sons, God sends the Spirit

of his Son into their hearts, Gal. 4. 4, 5, 6. Here the Spirit of adoption (whereby we are enabled to make application) is made the effect of adoption, and adoption is made the effect of redemption, and both these the effect of Gods sending his Son into the world.

3. Satisfaction and intercession are inseparably joyned together. *We have an advocate, even Christ the just, who hath made propitiation for our sins,* 1 John 2. 1, 2. Why is he an advocate to plead for us, but because he hath made propitiation for our sins by his suffering? He prays for all those, and onely for those whom the Father hath given him, *John 17. 9.* and the thing which he prays for, is, That they may partake of the benefit of his death, *verse 21, 24.*

The first and grand promise wherein Christ and the co-Argument:
venant of grace is held forth, is not made to all, but onely to the seed of the woman, *Gen. 3. The seed of the woman shall break the serpens head.* Whence ariseth this Argument: All those for whom Christ died, for them and in them he breaks the serpens head, he overthrowes and destroyes Satans power, rule and dominion: But there are many in whom and for whom, Satans power and dominion is never overthrown, for they live and die in a state of darkness, remaining under the power of Satan; therefore there are many for whom Christ never died.

2. The Serpens head is onely broken for, in and by the seed of the woman, namely, true believers; *Ergo* Christ died not for all.

3. Against these onely Satan may be said most properly to exercise his enmity; *Ergo* these onely, and not all men, are that seed by whom Satan is quelled.

Object. *By the seed of the woman is meant all mankind, and by the seed of the Serpent are meant evil spirits, for the seed must be of the same nature with him from whom it proceeds.*

Ans. If seed be taken properly for natural seed, so Satan.

Satan hath none : (for Spirits do not propagate) if figuratively or morally, so wicked men are his seed : Hence our Savior tells the wicked Jews, that they were of their father the Devil, John 8. 44. *because they did his works* : and the Apostle saith, that *he that committeth sin is of the Devil*, 1 John 3. 9. Wicked men are called Satans seed, not in regard of their substance, but of those venomous qualities whereby they resemble him.

Object. The promise of breaking the Serpents head is made to all upon condition that they will believe.

Ans. There is no condition at all mentioned in the Text; neither is there any thing spoken of mans duty, what he should do, but of Christs work, and what he would do : here is no exhortation, but a promise.

2. This promise should be made to no purpose, if to such as are in no sort able to fulfil the condition; yea to thousands who never heard of promise or condition.

3. Infidelity is a principal part of Satans rule & dominion, then the promise should be made to free men from Satans rule and dominion, upon condition that they were free already, and to free them from infidelity, upon condition that they were not unbelievers : which is, as if a Physician should promise to procure health to a sick man, upon condition that he were not sick : A sick man indeed is not able to heal himself, yet he is willing to be healed; but a sick sinful man is so sick, as he is also dead in sin, and therefore doth not so much as desire to be healed, which makes his disease so much more desperate.

Argument
8.

If Christ did so desire the salvation of all men, as to give his life to purchase it, then he would take order that they might enjoy the means, without which this cannot be obtained; but he denies to a great many the means that are necessary for salvation. No wise man that seriously desires the end, will withhold the means when it is in his power to afford them; but that the means which are absolutely necessary to salvation, are denied to many, may thus appear :

1. They

1. They are denied to all those infants that are born without the Church, whose Parents being without the covenant, can convey no benefit of it to their children; these never refused any offer, for it was never made to them, or if it had, they are altogether incapable of receiving any benefit by it. How can it stand with good sense, to say that Christ died to purchase salvation for thousands of Pagans and Infidels, upon condition they would not reject and refuse him when he should be offered to them, when there was never any such offer made, or if it had been, they never had any ability to understand or apprehend it?

Object. *They have rejected in their parents and progenitors.*

Ans. This is a vain dream, which would make not only the first sin of the first man (who was the common root of all mankind) but the sin of every particular man to be imputed to his seed and posterity, contrary to the Scripture which saith, that *the son shall not bear the iniquity of the father, nor the father the iniquity of the son*, Ezek. 18. 20.

2. There are many thousands both before and since the coming of Christ, that never heard of him: How many at this day of those Savages both in East and West Indies, and some parts of Africk, that never heard any thing either of the Covenant of Grace, or condition of it, or of Christ himself? And can it be said with any reason, that Christ purchased salvation for these, upon condition they would not reject him, when he offered himself upon such or such conditions, when he was never in any measure offered to them?

Object. *All Nations have had the τὸ γινῶσκειν τὸν θεόν, by the works of Creation, neither hath he left any of these without witness, by giving them rain and fruitful seasons*, Acts 14. 17.

Ans. It is not the knowledge of God as Creator, but of Christ as Redeemer, that is sufficient to bring men to

salvation; there is *no name under heaven, but onely that blessed Name of Jesus* (the blessed person of Christ) by which men can be saved, Acts 4. 12. This is eternal life, to know thee the onely very God, and whom thou hast sent, Jesus Christ, John 17. 3. There is no saving knowledge of God, but that whereby we know him to be one God in three persons, a God reconciling himself unto us in Christ; that the Gospel knowledge onely, and not that which comes by works of creation or providence, is sufficient to bring men to salvation, may thus be proved.

1. The Apostle saith, That the Gospel is the power of God to salvation, Rom. 1. 16. it is the onely powerful means to bring men to salvation: And if the Gospel be hid, it is hid to them that are lost, 2 Cor. 4. 3. Hence it is called the *salvation of God*, Acts 28. 28. that without which we cannot be saved: Now the Gospel is a *mystery that hath been hid from all ages and generations*, Col. 1. 26. no man can be saved but by faith, and this *faith comes by hearing*, Rom. 10. 17. This is that *immortal seed whereby we must be born again*, 1 Pet. 1. 23, 25. and unless we be born again, we cannot enter into the kingdom of God: Hence the Apostle speaking of those Gentiles that lived without the knowledge of the Gospel, saith, they were *aliens from the promise, they had no hope, they were without God in the world*, Eph. 2. 12. they were *strangers from the life of God*, cap. 4. 18. *they were in darkness, and under the power of Satan*, Acts 26. 18. and can people that are in darkness and under the power of Satan, that are strangers from the life of God, and are without God in the world, and have no hope of salvation; can these be in the state of salvation, unless by the Gospel they be brought out of the darkness unto light, and from the power of Satan to God? can these be saved without a miracle?

2. If the works of Nature were sufficient to bring men to the true knowledge of God in Christ, then Nature should be a Preacher of Evangelical Grace as well as the Gospel;

Gospel; and these two should differ onely *gradu, non specie*, in degree onely and measure, and not in kinde and manner of manifestation. Did ever any Orthodox Divine in any age of the Church, once dream that the Sun, Moon and stars, the Trees and Plants, the Corn and Cattel, Oxen, Sheep and such like, should be preachers of Evangelical Grace?

3. Man had this means of knowledge before the fall, therefore this is not the way which God useth to bring men to the knowledge of his grace in Christ.

Object. The Apostle saith, that the bountifulness and goodness of God leads men to repentance; and where there is true repentance, there shall be remission, and so salvation.

Ans. Though these in their nature tend to this end, yet it cannot be made to appear that these alone ever brought forth this effect, and that by them onely any man was brought to repentance unto life; they may be sufficient means for conviction, and to render men unexcusable, as the Apostle speaks, *Rom. 2. 1.* but not for conversion: Repentance is the gift of God, *Acts 11. 18.* which grace he conveys to men by his word, as the proper means of effecting it, and not by his works alone without his word: *The law of the Lord is perfect, converting the soul, Psal. 19. 7.* He commanded the Gospel to be preached to turn men from darknes to light, &c. *Acts 26. 18.*

Thus we see that there are many who never had sufficient outward means of salvation; and it is evident that this came to pass by divine dispensation: for the Psalmist saith, that he gave his word unto Jacob, his Statutes and Ordinances unto Israel, and that he hath not dealt so with any Nation, *Psal. 147. 19.* Our Savior forbade his Disciples preaching to the Gentiles, and the Spirit forbade Paul and Silas to preach the word in Asia, *Acts 16. 6.* Now if either the Father had intended, or Christ had purchased salvation for all, upon condition that they would believe, they would never have withheld the means of faith from them: How can they call on him on whom

whom they have not believed, and how shall they believe in him of whom they have not heard? Rom. 10. 14.

3. There are many that enjoy sufficient outward means, yet God doth not bestow upon them inward grace, or that efficacious work of his Spirit, without which all outward means will be ineffectual. The Israelites that came out of *Egypt* wanted no outward means, for besides the teaching of *Moses*, they had seen all the miracles and wonders which God wrought in *Egypt* at the Red-sea, and in the wilderness, and yet it is said, that God had not given them a heart to perceive, and eyes to see even to that day, Deut. 29. 3.

The Scribes and Pharisees, and wicked Jews wanted no outward means, for they heard Christs heavenly doctrine, and saw his wonderful miracles, and yet the mysteries of the kingdom of heaven were hid from them, when they were revealed unto babes; and this was done according to Gods good pleasure, *Mar.* 11. 25. which certainly he would not have done had he intended their salvation, or sent his Sonto purchase it; our Savior saith that no man can enter into the kingdom of heaven unless he be born of water and the spirit, *John* 3. 5. and this winde blows not every where, but where it listeth, verse 7.

Object. Where ever God sends his word it is accompanied with such a work of his spirit as is sufficient for salvation, if men did not resist it.

Ans. 1. It can never be proved, that where ever God sends his word, it is accompanied with the work of his Spirit in every one that hears it. What work had the Spirit upon those hearers, whose hearts our Savior compares to the high-way side, where the seed was wholly lost, being either troden under foot, or carried away by the fowls of the air?

2. Though there may be some common work of the Spirit upon the hearts of such who are never saved, yet not such a work as is fit to bring them to salvation; for how can that grace be accounted sufficient for salvation,

which doth not remove that which hinders mens salvation, and which if it be not removed it is impossible for them to be saved? if the strength of that natural corruption be not removed, and the power of that rebellious disposition subdued, which makes us alway ready to resist the word of God, and the work of his Spirit, it is not possible for any man to be saved: and if God should give such an efficacious grace to all men, as would be superior to corruption, as would subdue and conquer it, then all men would be saved; and if it be not sufficient to remove that which necessarily hinders salvation, it is not a grace sufficient for salvation. Now how can God be said seriously to intend the salvation of such from whom he withholds that without which it is impossible to be saved, when it is in his power to give it, yea he doth actually give it to all those who are saved?

Some Divines make mention of a three-fold resistance, 1. There is *Resistentia connata*, which is bred and born with a man, for whatsoever is *born of the flesh is flesh*, wherein there is a natural disposition to resist the Spirit, as being contrary it. 2. *Resistentia adnata*, a readines to put forth this into act, when ever it meets with that which is contrary to it self. 3. *Resistentia vincens*, a conquering resistance, and this effectual grace always subdues and removes in those whom God intends to save.

Object. But God hath given every man power to believe if he will, for he hath given him an understanding whereby he is able to apprehend that object which is clearly propounded to him, and a will that is fit and ready to follow the dictate of his understanding.

Answer. 1. This Objection presupposeth that a man is able to understand the things of God, which is contrary to Scripture, that telleth us *the natural man doth not understand the things of God, neither can he, for they are spiritually discerned*, 1 Cor. 2. 14. His understanding is not onely darkned, but also overspread with spiritual blindness: *thou knowest not that thou art poor and blinde*, Rev.

3. 17. the eyes of his soul are closed, and he must first have them opened before he can see what is the hope of his calling, &c. *Eph. 1. 18.* Let a thousand Torches be brought into a dark room where a blinde man sits, he can see never the more for the help of these; so let Evangelical Truths be propounded never so perspicuously and clearly to one that is spiritually blinde, yet he is not able to see them in a spiritual maner, to see them so as to be affected with them. As the bodily eye cannot apprehend rational things, so the rational eye cannot apprehend spiritual things, for there must be a futable proportion betwixt the faculty and the object: the light that comes by the spirit to those who are spiritually enlightned, is as specifically different from the light of natural reason, as the light of reason in man is differing from light of sense in brutes.

2. It supposeth that a natural man hath free will to good, which is contrary to Scripture, which telleth that *God worketh in us both to will and to do, Phil. 2. 13.*

It is true indeed that a natural man hath a *remota potentia*, a remote power of understanding and believing spiritually, because he is a subject capable of saving knowledge and faith, but this is no more then the power that a blinde man hath to see, and a lame hath to walk, which they are never the better for, till the blindness of the one and lameness of the other be removed, and they be enabled to act according to those faculties and organs where with mans nature is furnished.

Thus we have seen that the Doctrine of a Conditional and General Redemption, is such as cannot agree with Scripture; it follows now to give answer to such Objections as are brought against an Absolute and a Particular Redemption.

A N
A N S W E R
TO THE
O B J E C T I O N S
That are brought against the
D O C T R I N E
O F
Particular Redemption.

Against the Doctrine of Particular or Special Redemption Mr. P. thus objects. Cap. 3.
page 84.

Object. Universal redemption is exhibited to us in Scripture by all expressions of Universality; by Universal Collective Christ is said to be the Savior of all men, 1 Tim. 4. 10. By Universal Distributive, he tasted death for every man, Heb. 2. 9. By Universal Indefinite, he is the Savior of the world, John 4. 42. Universal Objective, he made propitiation for the sins of the whole world, 1 John 2. 2. Universal Negative, not willing that any should perish, 2 Pet. 3. 9. by an universal Command to all to believe. Now if these places be not taken in the proper signification of the words, then the plainest places will be made most obscure: then how shall we be able out of Scripture to prove the Sunday Sabbath, Baptism, yea or the Trinity of persons, for which there cannot be brought so many direct Affirmations of Scripture, as may be brought for Universal Redemption.

Ans. 1. It is a very weak way of arguing, to argue from the signification of words, especially such words as have various significations (as these have which are brought

brought to express the Universality of Redemption) as all men, every man, world, whole world, and the rest, which are oft-times used, not to signifie every particular man and woman living in the world, but a part of them onely; as when it is said that *all flesh shall be saved*, Joel 2. 28. Luke 3. 6. That *Jerusalem and all Judea, and all the region about Jordan were baptized* of John, Mat. 3. 5, 6. That *all that were in the synagoge were filled with wrath against Christ*, Luke 4. 28. That *if he were let alone, all men would believe in him*, John 11. 48. That *if he were left up from the earth, he would draw all men unto him*, John 12. 32. That *all that came before him were thieves and robbers*, Cap. 10. 8. That *every one saith, I am of Paul, I am of Apollos*, 1 Cor. 3. 4. That *every man shall have praise of God*, 1 Cor. 4. 5. That *all the world wondred after the beast*, Rev. 13. 5. That *the devil deceived the whole world*, cap. 12. 9. That *the whole world lyes in wickedness*, 1 Joh. 5. 19. to which many other might be added that sound in the same maner, and yet signifie no Universality.

2. Scripture must be interpreted by Scripture, and though we are not to recede from the literal sense when it will agree with other Scriptures, and with the Analogy of Faith, yet when it is defective both these ways, we are not bound to adhere to the letter. Now for those Scriptures that carry with them a sound of Universality and Generally, we are enforced (if we will understand them aright) to take them in a limited and restrained sense, because else they will clash with other Scriptures which tell us that *Christ laid down his life for his sheep*, John 10. 11. That *he died to gather in one the sons of God that were scattered*, cap. 11. 53. That *he gave himself for his Church*, Eph. 5. 23. That *he will not pray for the world, but for those whom the Father had given him out of the world*, John 17. 9. That *for their sakes he sanctified himself*, verse 19. That *he hath redeemed us out of every people, kinred, and nation*, Rev. 5. 9. That *there are some to whom he will say at the last day, he never knew them*, Mat. 7. 23. Now all are not
Christis

Christs sheep, all are not the sons of God, all Nations in the world are not his Church, he will not pray for all, and therefore did not die for all: (for Redemption and Intercession are of equal extent) if he hath redeemed us out of every people and nation, then he hath not redeemed all people and nations: If there be some to whom he will say that he never knew them, then he never died for them, for he did more then know those for whom he died; he loved them, and that with a peculiar love, 1 *John* 3. 16. therefore we must take those Scriptures which speak in a general way, in a restrained sense, else they will not agree with these, neither will they agree with the Analogy of Faith. For if Christ hath died for all, then he hath paid a perfect price for all; if he hath paid a perfect price for all, then he hath made perfect satisfaction for all; if he hath made perfect satisfaction, then perfect justice requires it should be accepted; if perfect satisfaction be made and accepted, then perfect justice cannot require a double payment of the same debt: therefore by this Doctrine all Sinners should be discharged, and no man should suffer in hell for his own sin, for his debt is paid by that perfect satisfaction which is both made and accepted.

Besides, it cannot stand with Christs wisdom and the infinite worth of his precious blood, that he should die in vain, and suffer that blood to be spilt to no purpose; for when he gave himself to death, he certainly knew that thousands and ten thousands to whom he should be offered, would reject him, and persevere to the end in doing so, and therefore that his death would do them no good.

But if the former Scriptures be taken in a limited sense, they will very well agree both with other Scriptures, and with the grounds of Faith; as,

1. When it is said that God is the Savior of all men, there is no necessity that word (*saves Savior*) should be understood of eternal salvation, but rather of temporal preservation: and the foregoing words shew that it should be so, which speak not of Christ as Mediator, but of God

A Vindication of the Doctrine

in general ; therefore we labor and suffer reproach, because we trust in the living God, who is the Savior or Preserver of all, especially of those that believe, 1 Tim. 4. 10. and this well agrees with that, the Lord preserveth both man and beast, Psal. 36. 6.

2. When it is said that Christ gave himself a ransom for all, the former words shew of whom this is to be understood, namely, of all sorts, of all ranks, degrees and orders of men, high and low, rich and poor, 1 Tim. 2. 6. compared with *verse 2.* Kings and princes were then the greatest persecutors, and therefore Christians might doubt whether they should be prayed for or not; this gave occasion to the Apostle to bid them to pray for kings and princes, and all that are in Authority, because, &c.

3. When it is said that Christ tasted death for every man, the following words shew of whom this every man is to be understood, namely, of every one of the sons of God, Heb. 2. 9. compared with *verse 10.*

4. When it is said that he is the propitiation for the sins of the whole world, it hath been shewed before of what world this is meant, namely, the world both of Jews and Gentiles, the whole saved world that consisted of both these. In what sense all men are commanded to believe, shall be shewed by and by.

5. When it is said that God would have none to perish, 2 Pet. 3. 9. the former words shew how it is to be understood, where the Apostle saith that the Lord is long-suffering towards us, speaking of himself and those elect ones to whom he writes, that had obtained like precious faith with himself, *cap. 1. verse 1.* whom he opposeth to these scoffers mentioned, *verse 3.* and says that though there shall be a day of destruction of ungodly men, *ver. 7.* yet the Lord is long-suffering toward us; for it is so long before some of Gods own elect come to repentance, that they have need he should exercise much patience and long-suffering over them: and of these he speaks when he would have them account the long-suffering of the Lord

so be salvation, verse 15. a means to bring them to salvation.

Here now (if we were furnished with Mr. P. his faculty in rhetoricating) we might retort his reason upon himself, and by the same manner of Argumentation we might tell him, that if every particular man and woman in the world be not saved, if every man and woman in Judea and the coasts round about were not baptized of John Baptist, if every man in the world be not drawn to Christ, if every man in the world hath not praise from God, if every man in the world lyes not in wickedness, then we shall make the plainest Scriptures most obscure, and teach that God doth not speak in his word as he means, and so teach the people to misbelieve him: because these things are set forth by all expressions of universality, as all men, every man, world, yea whole world, and the like; so that we see this swelling Argument is but a bladder full of winde, which being a little pricked, it presently puffs out and vanisheth to nothing.

Cap. 7.
Pag. 86.
87, 88.

Object. 2. *All men are commanded to believe in Christ, but they are not commanded to believe a lye, therefore it is true that Christ died for all.*

Ans. 1. All men are not commanded to believe, but those onely to whom the Gospel is preached, which is the least part of the world.

2. The work of believing is *opus complexum*, such a work, as to the right performance whereof many acts are required; as 1. to believe that we are lost sinners, and must perish for ever without we have a Savior 2. That there is no salvation to be had, but onely in Jesus Christ the Son of God that became man. 3. That it is our duty to deny our selves, and to rest on Jesus Christ as our onely Savior, and resign up our selves to him as our onely Lord. 4. To believe that he died for our sins, and shall be our Savior.

Now though the Gospel requires the doing of all these things, it requires they should be done *certo ordine*, in a

certain order. It doth not require we should do the last without the first, yea if we do the last before we have done all the former, our believing would be a false believing; for if we will truly believe in Christ, we must so believe in him as the Gospel holds him forth to us, otherwise we have no sure ground for our faith, the Gospel no where bids us believe that Christ died for all men.

But Christ is held forth in the Gospel onely to repenting sinners, to lost sinners, to sick sinners, to humbled sinners: when Christ calls those onely to come to him who labor and are heavy laden, who are wearied with the burthen of their sins, and are willing to take his yoke on them, and to them onely he promiseth rest: if an hard-hearted rebellious sinner, such an one as is resolved to walk after his lusts, and go on in his wicked ways, should strongly perswade himself that Christ died for him; his strong perswasion were no better then a strong presumption, the Gospel yielding no ground at all for such perswasion, but rather the contrary, telling us that *Christ is the Author of eternal Salvation onely to those that obey him*, Heb. 5. 9. and that *he will render vengeance to all those that obey not the Gospel*, 2 Theff. 1. 8. Hence John the Baptist (Christs Fore-runner) and Christ himself when they began to preach, call upon men to *repent, for the kingdom of heaven is at hand*, Mat. 3. 2. 4. 17. *to repent and believe the Gospel*, Mark 1. 16. so that some acts of repentance are to go before believing that Christ died for us, which is the last and highest act of faith: Besides, our Savior tells us that this is *the condemnation of the world, that men hate the light that is come into the world, because their deeds are evil*, John 3. 19. there is no unrepenting sinner, but in some degree hates the light: so far as he loves his evil deeds, so far he hates the light (which is contrary to them) and this is the ground of his condemnation.

Object. 3. But Mr. P. objects with much confidence that of the Apostle, 2 Cor. 5. 14, 15. where (as he saith) the Apostle thus argues, *If one died for all, then were all dead,*

dead, but one died for all, therefore all were dead.

Here the Apostle doth not onely plainly assert that Christ died for all, but brings this as a *medium* to prove that all were dead.

Ans. 1. The scope of the Apostle here is not to shew for how many Christ died, but what is the duty of those for whom he died, namely, to live to him, because they were in the state of death when he died for them.

2. We willingly grant that Christ died for all, if this word *all* be taken in the same sense the Apostle takes it, as he takes it in the former verse, namely, those whom Christs love constrained to duty. *The love of Christ* (saith he) *constraineth us*, and therefore we thus judge, that if Christ died for all of us, then all of us were in the state of death as well as others, and he died for us, that we which live should no longer live to our selves, but to him. But it follows not hence that Christ died for all men, for all men are not so affected with the sense of Christs love, as thereby to be constrained and carried on with a holy violence as it were, to the performance of duty.

3. The Apostle here speaks of such for whom Christ not onely died, but also rose again; now it is no where said in Scripture that Christ rose again for all: besides, if he died and rose again for all, then all shall certainly be justified. *It is God that justifieth, Who shall condemn? it is Christ that died, or rather that is risen again,* Romans 8. 33, 34.

Object. 4. It is further objected, *That all men in the world receive benefit by Christ, therefore he died for all.*

Ans. 1. It doth not follow that Christ died for wicked men who perish in the end, because they receive many benefits by his death: for all creatures in the world are some way or other the better for Christs death. We may well think that the whole Creation had long since been turned into a *Chaos* and confusion, if Christ by his death had not made an atonement for some of mankind. The Apostle saith, that the *whole Creation groans under the burthen of mans*

mans sin, and that there is an earnest expectation in the creature, waiting when it shall be delivered from the bondage of corruption, to the glorious liberty of the sons of God, Rom. 8. 21, 22. This glorious liberty of the sons of God is a benefit which Christ hath purchased, and this all the creatures shall fare the better for, which makes them to have such an earnest expectation after it, yet none can hence infer that Christ died for all the creatures.

2. The devils themselves have some benefit by Christs death, for if he had never come into the world, it is likely that they had been confined to the great deep, and not been suffered to range up and down in the world, as now they do. And when he was in the world, he was pleased at their entreaty to suffer them to enter into the herd of swine, and not to send them into the great deep, which was some benefit to them; yet who will say that Christ died for devils?

3. It was the act of greatest love for Christ to lay down his life: *Greater love then this hath no man, to lay down his life*, John 15. 13. and can we think that Christ will shew as great love to those that are damned, as to those that are saved; to the reprobate, as to the elect; to strangers and such as he never knew; yea to his enemies, and such as will not suffer him to reign over them, as to his friends and faithful subjects, yea to his fellow brethren and the members of his own body? for there can be no greater love then the greatest, and the greatest is the laying down his life, which he hath done for all alike according to this Doctrine.

4. What ever comes from Love works for good; but all things in the end work together for hurt unto wicked men that have no part in Christ; *Their table shall be a snare, and that which should have been for their prosperity, shall be a trap*, Psal. 69. 22. Their riches are reserved for their hurt, Eccles. 5. 9. The goodness of God hardens their hearts, and so fits them for wrath, Rom. 2. 4, 5.

5. For whom Christ hath purchased a right to the things they

they enjoy, he hath also purchased a Grace that fits them for the right use of them; for in and through him *all things are given to us that pertain to Life and Godliness*; 2 Pet. 1. 3.

Object. 5. *But we may say to any man, even the worst that lives, if thou wilt believe, thou shalt be saved, which we could not say truly, if Christ did not die for all.*

Ans. 1. The scope of such conditional promises and propositions, is to shew the inseparable joyning together of the means and the end of Faith and Salvation, of Repentance and Pardon of Sin; and the truth of them lies not in the truth of the parts, but in the necessary and strong connexion and joyning of them together. As when I say, if a man be a lion, then he hath four feet; if he be a bird, then he can flie in the air; here though the parts be false, yet the propositions are true, because of the necessity of the consequence: so when I say to any man, believe and thou shalt be saved, here this proposition is true, though the man never believes, nor never be saved; for let this Hypothetical be turned into a Categorical, and it is no more but this (*Every Believer shall be saved*) which is true, though Christ never died for all, and though all men never be saved; for it shews onely the absolute and necessary connexion betwixt Faith and Salvation, as that all Believers, and they onely shall be saved, and not that all men shall be Believers, or that all men shall be saved, or that Christ died for all; and it doth no more imply that there is a will in God of saving all, then when on the other side it is said that he who believeth not, shall be damned, it doth imply that there is a will in him of damning all.

2. The weakness of this way of arguing may appear from instances of other like propositions in Scripture: when the yong man came to our Savior Christ, and asked him what he should do that he might have eternal life? he answers him, *If thou wilt have life, keep the commandments*, Matthew 19. 15. did not Christ here speak truly? yet.

yet it was not true that either he could keep the commands, or ever should have life by keeping them. Did not the Apostle speak truly when he said, *If there be no resurrection, then Christ is not risen: and if there be hope only in this life, then we are of all men most miserable,* 1 Cor. 15. 18, 19. yet in both these propositions the parts are false, for both Christ is risen, and there shall certainly be a resurrection: and the Saints have better hopes than in this life, neither are they of all men the most miserable. So this proposition, *If a man believe he shall be saved, is true*, though God hath never determined his salvation, nor Christ died to purchase it, for salvation is here fastened onely to believing, and neither believing nor salvation to the man.

Object 6. Rom. 5. 18. *As by the offence of one man judgement came upon all to condemnation, so by the righteousness of one, &c. Here Christs righteousness is made of equal extent to Adams sin, namely, such as reaches to all.*

Ans. 1. The Apostle doth here parallel Adams sin and Christs righteousness, not in regard of their equal extent to all men in the world, but to all their posterity. As Adam by his sin conveyed sin and death to all his posterity, so Christ by his Sufferings and Obedience conveys Righteousness and Life to all his posterity; to all the faithful, to all true believers, who are called *his seed*, *Lk. 59. 21.* and *his children*, *Heb. 2. 13.* If there had been another generation of men that had not arisen out of Adams root, they had not been involved in the guilt of Adams sin; so there being a generation of men that never sprang out of Christs root, that were never branches of that blessed Vine, they shall never have part in those peculiar benefits, which he hath purchased for his children, for his seed and posterity, for the members of his own body, of whom onely he is the Savior, *Eph. 5. 23.*

2. By this Argument all men should have Righteousness and Life, and so all men in the end should certainly be

of particular Redemption.

81

be saved, for the Apostle saith expressely in this place, that *as by one mans sin condemnation is come upon all, so by the righteousness of one, the free gift came upon all to the justification of life.*

Object. 7. *The covenant of grace is universal, made with all mankind, therefore Christ died for all, for he is the foundation of this covenant.*

Ans. 1. That the covenant of grace is universal, can never be proved; for how can Pagans and Infidels who never heard of Christ or covenant, be said to be in covenant, of whom the Apostle saith, *that they are without God in the world, and are strangers from the covenant,* Eph. 2. 12.

2. In the first promise wherein the covenant of grace is held forth, there is a direct distinction (as hath been shewed) betwixt the seed of the woman and the seed of the serpent, the promise being made onely to the seed of the woman, namely to Christ, and those that should be born of him, *Heb. 2. 13.*

3. The Apostle saith that the promise (wherein the covenant was comprehended) was made to *Abraham and his seed, not to seeds, as speaking of many, but to thy seed, as of one, that is Christ,* Gal. 3. 16. Now if the covenant be made onely with Christ mystical, head and members (as here it must be understood, because the promise is made not onely to Christ, but to *Abraham*) it is not made with all men; all men are not *Abrahams* seed, all men are not members of Christs mystical body, but onely believers both of Jews and Gentiles, these onely make that one seed.

4. In the covenant of grace the Lord promiseth all those with whom he makes this covenant, that he will *give them a new heart and a new spirit, that he will put his laws into their inward parts, and write them in their hearts,* and this promise is made absolutely and without condition, and therefore shall certainly be fulfilled to all those to whom it is made: but all men have not new

L

hearts

hearts and spirits given unto them; therefore all are not within covenant, neither is the covenant made with all.

Object. *All that are visible members of the Church, that have received the Seal of the Covenant, and do still own it, are in covenant; but many of these are ignorant, or prophane and wicked, therefore all that are in covenant have not new hearts and spirits given unto them, neither is the law of God written in their hearts.*

Ans. The covenant of grace may be considered two ways, either in regard of the outward dispensation and outward priviledges attending it, or in regard of those inward graces which are the proper effects of it. In regard of the outward dispensation, and outward priviledges belonging to it, all visible members of the Church may be said to be in covenant, but in regard of the inward graces, which are the proper effects and priviledges belonging to the covenant of grace, those cannot be said to be in covenant, who alway remain destitute of them. As *Abraham* had a carnal seed who received circumcision (which was the Seal of the covenant) and did partake of other outward priviledges belonging to the people of God, and a spiritual seed, namely such as were of the faith of *Abraham*, so he hath still. No man can be said to be in covenant further then he knows it, and professeth conformity to the conditions of it: wicked men may have the covenant made known to them, and make outward profession of conformity to it, and so have communion with the people of God in all outward ordinances, and enjoy all outward priviledges together with them, but they cannot properly be said to be in covenant, not partaking of the most essential parts of it, of those great graces of justification, Sanctification, and of Salvation in the end.

Object. 8. *The Apostle Peter speaks of such as denied the Lord that bought them, 2 Pet. 2. 2. therefore Christ hath died for wicked men that perish in the end.*

Ans. The Scripture sometimes speaks of things not onely as they are, but as they seem and appear to be, as they

they are in the judgements and opinions of men. Thus our Savior having said in one place, *that to him that hath, shall be given, and from him that hath not, shall be taken away even that which he hath*, Mat. 13. 12. in another place shews his meaning, saying, *That shall be taken away which he seemed to have*, Luke 8. 18. and in this sense he speaks when he saith, *that the whole have no need of the Physitian, but the sick, and that he came not to call the righteous, but sinners to repentance*. And thus it is said of king *Abuz*, that he sacrificed to the gods of *Damascus* that smote him, 2 Chr. 28. 23. they did not so indeed, but he thought they did so, they seemed to him to do so, and therefore the Scripture speaks of it accordingly: and so it is spoken in this place; these men had the knowledge of Christ, and made outward profession of him and his Religion, and therefore seemed to be such as were bought and redeemed by him, but they were not so indeed.



FINIS.

